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Grimby, Ont.
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Jan

Edmonton conducts third annual arts, crafts show



Walter Nicolai

by Wally van de Kleut
Edmonton

Local Edmonton Christian artists held their third annual Arts and Crafts Show December 5, at The King's College in Edmonton.

Organized by the Christian Arts and Crafts Guild, the Show had close to 40 displays by different artists and crafts people. There were such diverse displays as acrylic, drawing, oil, photography, water colour, driftwood, weaving, calligraphy, pottery, wood-working and Christmas crafts.

The participating artists and crafts people were given space to display their work in The King's College gymnasium on the understanding that

10 per cent of the proceeds would go to The King's College Arts Fund. A Guild brochure reads that the Arts Fund is "designated to purchase works of art and craft of various forms for the aesthetic and educational benefit of the College's students."

Said Liz Meetsma, chairperson of the Guild: "As artists and crafts people we really appreciate the opportunity to display our artworks. To date mostly people from the Christian Reformed Church come to the show, but we hope to interest the wider community in the future."

The Guild received invaluable help in setting up the display stands from Dick Schouten, Sid de Haan and Royce Boskers. These men welded the frames, loaned particle board, and in



Albert Stolte

the case of Mr. Boskers, donated thirty sheets of plywood to the Guild for the display stands.

Every year the Arts and Crafts Show is very popular with the CRC community, as it is with the artists. Space was

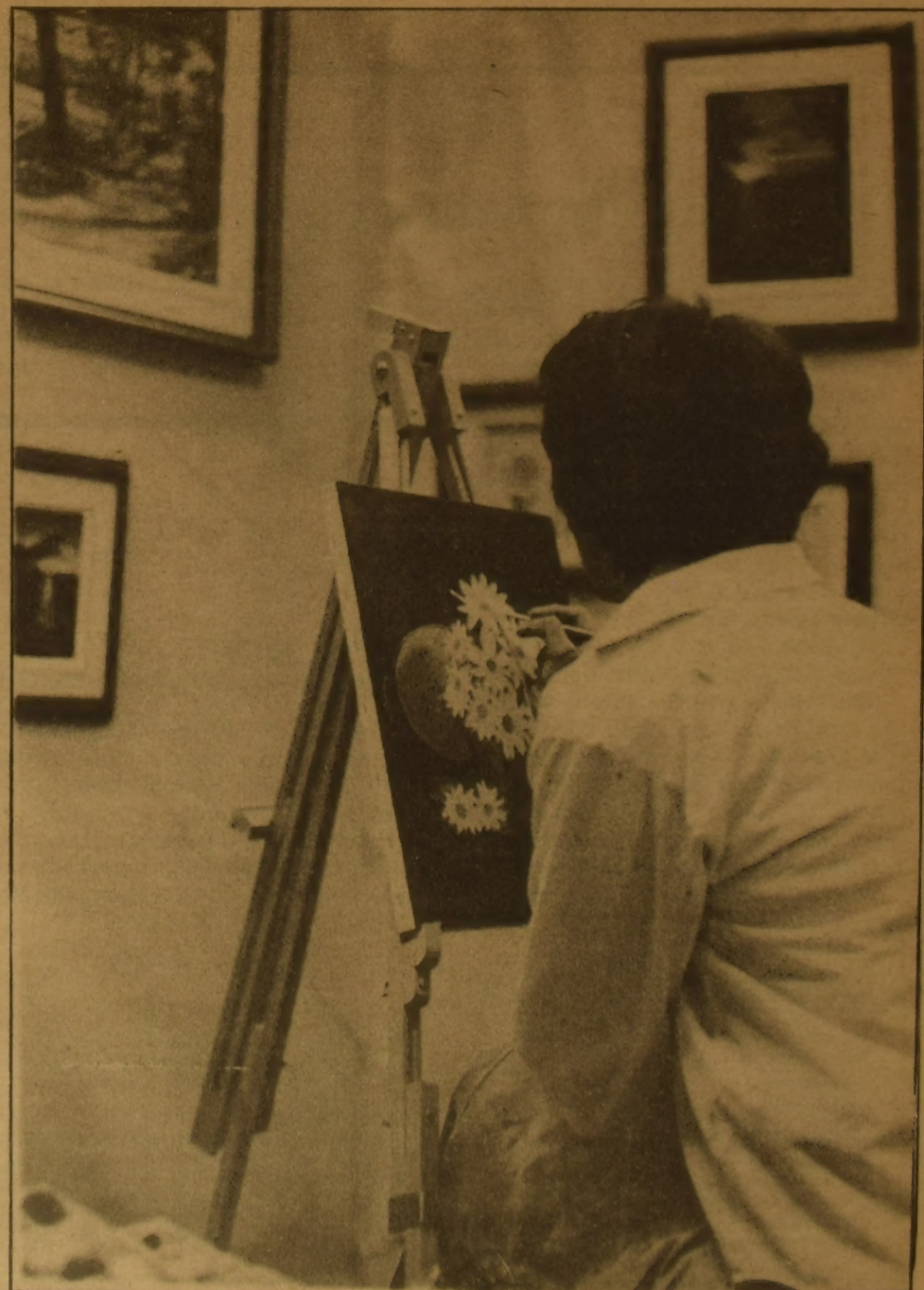
at a premium this year and as a result some of the artists and crafts people had to be refused a location to display their work. Hence, the Guild has already set next year's show date as November 27, 1982.

Inside:

Foundation of a new community	2
Off the cuff	2
Letters	3
Pastoral letters	3
Church page	4
Faith healing — part 2	5
Education	6
The star of David — conclusion	8
Award of merit goes to engineering firm	9
The Christian and television	10
News: 1981 religion in review	12
Dutch section	14
Classified advertising	17
Events	19
Books	20



Who controls the television set in your house: Mom? Dad? The children? Or does the television set control your entire family? This week's special feature, by entertainment columnist Bill Van Dyk, looks at television programming in general and also specifically at children's programming. Pages 10, 11.



Lois Nanninga

Viewpoint

Birth of Christ — Foundation of a new community

Salvation is personal but never without being communal. By accepting Christ as Saviour the believer becomes a member of Christ's community. The humanist says: "I'm OK, you're OK." The Christian believer says (albeit referring to a different substance): "We're OK, I'm OK."

The very beginning of the Old Testament Advent gospel already signals the establishment of a new community through the Redeemer of Israel. God announced to Satan, "I will put enmity between your seed and her seed." (Genesis 3:15).

The advent passage of the prophets envisions the birth of Christ as occurring to His people, affecting all nations (Micah 4:2; 5:1-4).

The New Testament evangelists Matthew and Luke announce Christ's coming in the flesh also in reference to a community. The angel tells Joseph that the Son of God shall save His people from their sins (Matthew 1:21). To Zechariah the angels said that the purpose of Christ's coming was: "To make ready for the Lord a people prepared..." (Luke 1:17). And to Mary the angel said, "He will reign over the house of Jacob forever" (Luke 1:33). Simeon welcomed the Christ child by saying that He came for international communities: "My eyes have seen thy salvation which thou hast prepared in the presence of all peoples" (Luke 2:30, 31).

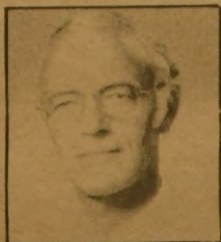
Christ Himself indicated that His salvation would flourish most effectively when expressed in and through a community of love. Even family loyalties should not be permitted to

compete with community affection (Mark 3:33-34). Personal concerns must not drown out its call (Luke 5:11; 5:27-28). Personal gain must never stand in the way of building the community (Luke 18:18-30). The members gladly contribute sacrificially to the needs of the new community (Acts 2:44-45). Through the community the needy are cared for best (Acts 4:34). Believers are of "one heart and soul" (Acts 4:32). Those who disrupt the community do a dreadful thing (Acts 5:4). Those who suffer do not appeal to

the spirit of Christian togetherness. The virus of selfish individualism is not easily dislodged from our hearts and ways.

There is a spirit of subtle competitiveness among us and it is growing. The "Look out for Number One" philosophy thrives mightily in our society because so many had embraced the spirit of self interest. The busy-ness of daily living has a way of hiding from our soul's eye what true well-being is all about.

Take distance from life for a moment



Louis Tamminga

Editorial

the community in vain (Acts 6:1-6). For the activities of the community, people gladly open their home (Acts 12:12). Regional chapters of the community care for each other (I Corinthians 16:1; II Corinthians 8 and 9). Paul saw such care at work as a direct outreach of God's grace, the same grace that prompted God to give His Son, and he exclaimed, "Thanks be to God for his inexpressible gift" (II Corinthians 9:15).

Good Christian communities don't just happen. It takes a lot of holy living and holy caring to establish meaningful community ties. It takes struggle. The spirit of the age militates against

and look at its totality (as we probably will in the hour of our death). What do you suppose would be the thing in life that really counts, what makes life worthwhile, what makes some moments outstandingly good? No doubt about it: things done out of Christ's love for our fellow men, and, generally, where we shared ourselves with fellow believers. In fact, Christ made that the test of genuine salvation (Matthew 25: 31-46).

The Lord gives us daily bread so that we can be part of the Christian community. But we spend most of our time making more than daily bread, so we are too busy for the community.

And we deprive the community of ourselves, and ourselves of happiness.

Once we get caught up in the rat-race a whole lot of things go wrong. We feel guilty and frustrated, our job becomes a headache, our relationships become hasty and artificial, and status symbols become empty and obnoxious. In the end there is little left. The kids are off on their own, we have few people to whom we feel close in the Lord, and we lose the capacity for happiness.

This Christmas let it be a time for return, a re-orientation of life. With Christ let us receive His people. In His Holy Spirit let us be part of one another. True fulfillment lies in the humble deed of concern for the spiritual family around us. Through community interaction we are stimulated to become better informed about issues near and far.

I read somewhere that an ancient tradition has it that the apostle John, when very old, would be carried on a chair to the worship service for a brief moment and the liturgist would invite him to share a word of the Lord. Every time, he would speak one sentence, "Little children love one another." A true tradition? Who will tell? But it is truly the substance of his three epistles. He ended his second epistle with a wonderful suggestion: "Though I have much to write you, I would rather not use paper and ink, but I come to see you and talk with you face to face, so that our joy may be complete." Imagine that, in this troubled world we can have "complete joy" by cherishing community fellowship.

Tale of the unpredictable brain

I paced up and down in the waiting room, sipping hot chocolate from a cardboard cup, glancing alternately at my watch and the slate grey door.

Minutes had seemed like hours, pacing the floor for a while, then reading the morning edition of the paper. The grey door burst open and the man in white walked toward me. He was fumbling with his ballpoint pen while he told me: "She's gone senile," he said at last. "She just plain forgets how to function properly."

"But she's not that old," I assured. "Surely, something can be done."

'She' was my 1978 Cordoba which, like most newer cars, has a computerized brain which controls the various functions of the engine. That brain tended to 'forget' one or two of its functions of late, a trait which the service manager likened to senility.

The car's brain had become unpredictable.

In the middle of town or out on the freeway the brain would suddenly stop the flow of gasoline to essential parts of the engine. At the

computer with a new one. The new brain does not forget. It performs the proper functions at the proper sequence.



Keith Knight

Off the cuff

snap of a finger, the engine would stop and the car would coast to a frustrating halt. The brain would 'remember' again and off we'd go.

The mechanic (I believe that they're called mechanical technicians or some such thing these days) replaced the old

The service manager's comparison to senility seemed somewhat appropriate. Too bad that we humans couldn't replace used parts of the brain with new ones and just keep going.

But the human brain in most ways is

superior to a man-made computer. The computer can only give what it receives. The brain can reason and, therefore, grow in knowledge. It may forget things but it can also recall them at some future time.

Our brains need constant exercise; they need to be tested and fine-tuned repeatedly so that they remain alert, sharp, and accurate. They get that exercise formally in school and informally at work.

To continue with the analogy, the car's engine works best when it is running along a freeway. It performs no function when it sits in the garage unused and it works sluggishly when the engine 'idles.'

The human brain works similarly. Put it to work and it performs excellently. Let it sit idle (e.g. in front of the TV) and the brain becomes sluggish, slow and out of shape.

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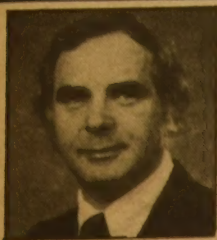
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Letters



John Hellinga
Pastoral letters

Christianity and Marxism don't mix

The complex political development in Latin America places the Christian community before the question, "May the Christian church ever find herself on the side of the revolutionary Marxist?" Many Christian leaders seem to answer this question in the affirmative. To their great dismay, they have observed that the church in Latin America has traditionally identified herself with the dominant political structures of oppression and injustice.

While the poor masses were exploited by the rich land owners, the church kept preaching that it was according to the will of God that some were to be rich and others poor and that the poor were to be satisfied with their lot. The rich were to live off the fat of the land, while the poor were destined to be beggars, satisfied with the crumbs that fell from the masters' tables.

The church apparently was able to live with these social conditions but the Marxists were touched by the appalling inequities in society and considered it their duty to lead the hungry masses out of bondage to freedom. The exploited masses now begin to speak about liberation and the church, pricked by a guilty conscience, and wanting to be part of the action, is now busy developing a theology of liberation.

However, can the Christian theologian make an alliance with godless Marxism and the Christian faith? Is not the Biblical view of liberation diametrically opposed to the Marxist's views of political and economic liberation? A study of the roots of both religious systems should prove that the theology of liberation is a dangerous hybrid of godless Marxism and the Christian faith and will enslave the masses rather than bring the desired freedom to them.

Although, superficially, Marxism and Christianity may have some tenets in common, namely concern for the poor, justice and liberation, it should not escape our attention that the roots of Communism and the Christian faith are radically different.

Karl Marx was a typical child of his time. The nineteenth century, the age of enlightenment had enthroned the false god of reason. The human mind was to rule over everything. Whatever could not be subjected to this god of reason was simply ruled out of existence.

This age of false hope and

optimism had no use for the Psalmist's humble shout of praise, "Such knowledge is too wonderful for me, I cannot attain to it." Nothing was supposed to be beyond man's grasp. The entire creation was to be subjected to the great mind of man. His majesty man had become autonomous. He had cast away, once and for all, the yoke of his lord and master. Ni Dieu, ni Maître - no god and no master. Religion was also subjected to this god of reason.

Feuerbach, the teacher of Karl Marx, developed the theory of projection. According to him, God did not make man; to the contrary, God was created by man. Man creates his own gods, projecting his own needs and desires in his newly created view of god. Man has his own desires for justice and liberation and these economic and political hopes are projected in his creation of the man, Jesus of Nazareth.

Marx continued in the footsteps of his master. He asked the question, "Who is that powerful, mighty man who has the ability to create his own gods?" The famous answer which he gave to this question was, "The state, the society which this man had created for himself."

Thus man is shaped, guided and directed by his social relationships, mainly by the state's economic, social, and political powers. Man's needs and desires are also created by his material circumstances.

Marx was a master teacher who had the ability to illustrate his philosophic ideas by experiences taken out of everyday life. He often used his own father's materialistic character to illustrate his thesis that, "Man's life, including his religious life, was determined by his material circumstances." His father, a small-town businessman, had himself and his family baptised by the Christian church to enlarge his business clientele. This, according to Marx, was a clear illustration of the fact that religion is rooted totally and exclusively in materialism.

For the confessional Christian, it should now be evident that Marxism and Christianity make strange bedfellows. For the Marxist's view of man and his environment is radically different from the Christian world-and-life view. The Biblical Christian professes that man is made in the image of God and was assigned the task to rule over the fish of the sea, the birds of the air, the cattle of the field; yes, over the

entire earth.

Man must give shape to God's creation; he is not determined by his environment but must develop this earthly domain, according to the laws which God has laid down in creation. Man can only do this properly in obedience to God and his laws.

Marx's view of man and his world is a typical product of the radical fall into sin. In this fall, man became disobedient because he wanted to be like God, he had to be Number One, autonomous, no longer under the law but a law to himself. The tragic consequence of this fall into sin is that man lost his freedom and became enslaved to his environment. Even his dreams and hopes of economic and political liberation, result in revolutionary bloodbaths, a grim fact so tragically illustrated in the Russian Revolution, as well as in the ongoing revolutions in Latin America.

Considering the radically different roots of the two systems, one is amazed by the attempts on the part of the Christian church to combine the Christian faith with the Marxist world-and-life view.

The "Christian Marxist" is apt to point out that Jesus Christ is the great liberator of the poor; that He has revealed Himself as a friend of widows, orphans, and the deprived. However, only a one-sided, selective reading of the Scriptures, will lead to the thesis that God is always on the side of the poor and consequently, is always displeased with the rich.

Did the liberation theologians never read of the friendly covenant relationships between the rich Abraham, Job, David, Solomon, and their covenant God? Did God ever urge the servants of Abraham and Job to rebel against their masters simply because their lords were rich while the servants might have been poor? Or did God ever incite Israel to a revolt against David because God had blessed him with riches? These Biblical themes are never explored by the Marxist theologians.

A one-sided reading of the Scriptures may lead to the conclusion that Christianity and Marxism have great themes in common. However, by facing the fundamental question, "Who is man, and what is his relationship to this creation," one will soon draw the conclusion that any attempt of a marriage between Marxism and Christianity must fail.

The Christian sees himself as a creature made in the image of God, but totally dependent on his Creator, while godless Marxism extols the autonomy of man by dethroning God and by placing the crown of sovereignty on the independent, autonomous man who with his own cruel and brute power, by way of endless revolutions and bloodbaths, will bring about justice in the land. The two systems are like oil and water; they simply do not mix.

The arms race and communism

Dear Sir:
Every human being in his right mind knows that war is terrible in every form and fought with every kind of weapon. Knowing this we noticed in the free Western World, especially in Europe, a rising tide of neutralism that amounts to pacifism and total disarmament.

Even in the Netherlands there is not only opposition to nuclear weapons but even an aversion to all matters dealing with national defence. The politicians there are dealing with a young, new generation that was born after the Nazi nightmare, the Berlin blockade of 1948 and the construction of the Berlin Wall. Let's not forget Hungary too.

Pacifism is the belief that international disputes should be settled by peaceful means rather than by force of war. This sounds very great but we are living in a broken and sinful world. Corruption, crime, violence, permissiveness is growing in the entire world.

History tells us very clearly that we are not living in Utopia but in a world of total imperfection. We people in the Western world should be realists and not day-dreamers, especially if we call ourselves "Christians." Calling for total disarmament and the banning of nuclear weapons would be very nice for all of mankind but as long as the men in the Kremlin are hard working to dominate the whole world and bring us with all other people into a state of subjection and slavery, the Western free world will do well to keep themselves armed to the teeth.

If we should listen to these foolish pacifists, I fear we would find ourselves one day in a position that one morning we will wake up and hear the announcement: Attention America! We are marching our troops into Western Europe and if you resist you will be completely annihilated."

What do you think the response will be from these pacifists? It will be: "Let it go, let it go because we don't like to be bothered. What we want is peace at any price."

But what will happen then? The Russian writer Solzhenitsyn gave the correct answer: "You will be slaves like I have been." All the Russian people have been born slaves in this so-called paradise of the working class people.

The situation is plain. If we listen and look around in the world what is happening, we all must be very concerned. Why not protest and demonstrate against the senseless rearmament in Russia, not for defense but only for offensive purpose?

I hope that we in the free Western world don't want to become slaves of such a barbaric society; a communistic system which is barbarism with a human face, a system of hate, falsehood and terror.

We in the Western world, even with many social shortcomings and injustices, can still lead a quiet life, have freedom of religion, speech and press and a standard of living very favourable in comparison with many other countries.

Think about the sad and tragic living conditions in Poland. A people that cry for freedom and the simple necessities of human existence.

Herbert Goodhoofd, Sr.,
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VIA K.L.M.

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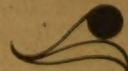


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Church Page

Concerns for home visits

The theme for this year's family visits in the Springdale Chr. Ref. Church is "The Church." What follows are excerpts from the paper which the pastor prepared on this subject. The excerpts below concentrate on the local church.

Obligations: As members of this local church, we all have certain obligations: The obligation to attend the church of God diligently; the obligation to serve the church with our talents; the obligation to support the church financially; the obligation to submit to doctrine and discipline, and to promote unity; the obligation to witness; the obligation to study the Bible on a regular basis; and the obligation to lead a godly life. Are we fulfilling those obligations?

Further Obligation: The obligations we have toward officebearers, that we hold them in high esteem. This means that we will pray for the elders and cooperate with them.

Privileges: It is a privilege to be a member of the Church of Jesus Christ; especially of course a living member, born again by the Spirit. Do we count it a privilege to be a member of our local church? Do we have suggestions for improvements?

Additions: We are in need of additions to the church. Can we count on our people to be involved in membership recruitment?

Evaluation: How would you evaluate our church in terms of the churches of Asia Minor?

Ward System: Your ward elder wishes to cultivate a close relationship with his ward, and serve his people. How can we improve the ward system?

Link magazine of the Toronto area Chr. Ref. Churches

Evidences of communion of the saints

Dear friends:
Upon completion of a marvelous growing and healing year at Pine Rest we

moved to Burlington at the end of August and settled in our own home at 2152 Cavenish Drive. It is a beautiful area of Burlington and we enjoy our home very much.

My work as chaplain is in the St. Joseph's Health Centre in Toronto. I work in the emergency area and on two other floors besides, mostly with chronic and cancer patients. I do a lot of crisis intervention work and enjoy it immensely. The only regret I have and I felt, that at Pine Rest too, is that I should have taken this step much sooner.

My main reason for writing this letter is, however, that I want to thank you as a consistory, but also our friends in the congregation, for the help and the support you have given us. I feel like a different person who has been unburdened and now again may live in the freedom of God's grace and carry out a ministry which is not only very intense but also very rewarding and satisfying.

Thank you for your financial assistance, too.
Greetings to all,
Jon van Oostveen.

First Ref. Church,
Chatham, ON

Dear congregation:
Once again, I must give you another thank you note in this bulletin because I know, especially these last few weeks, how you all have been praying for me, and how you showed your concern by sending me gifts or cards. During this whole period of sickness you all have been wonderful to me; you have supported me in many ways with phone calls and with understanding in this trial period of my life.

Although I was somewhat disappointed after all my testing in the OCH, we cannot give

up and let this sickness conquer our lives. That's why I decided to go back to work and think less about myself. I have to accept that I have C/A and that I need chemo, maybe for a long time yet. But we have to move on, I have accepted my condition even though at times it is difficult. But with God's help I cannot go wrong.

It is such a blessing to start working again, after having been sick for 9 months. There are many sick people who would also love to do some

work, but are unable to do so.

I'd like to thank Rev. DeHaan for all his prayers and visits to me and also our district elder, Mr. Rijskes, who has visited me faithfully. With all the concerns that we have for each other in our congregation, it makes us feel strong in each other.

Once again, thank you so much for everything you have done for me and our family.

Jake & Amy Woudsma,
Zion Chr. Ref. Church,
Oshawa, ON

Church News

Christian Reformed

Accepted

—to St. Thomas, ON, Rev. Peter Meyer of Medicine Hat, AB
New address

Rev. Peter Nicolai, R.R.#2, Brampton, ON L6V 1A1 The Living Word (Sermons for Reading Services), R.R.#2, Brampton, ON L6V 1A1

Candidate Visser ordained

October 29, 1981 was a special day for Candidate Ed. W. Visser, his wife Jean and their son Aaron as well as for the congregation of the Regina C.R.C. When Pastor Peter Plug left Regina in the beginning of January to take up his new charge in Vernon, BC we were a little sad.

The five years of Rev. Plug's ministry had gone all too fast but we realized that which was our loss was Vernon's gain and we were certain that the Lord had a purpose in mind for Regina.

After a relatively short vacancy we were very happy when Candidate Visser called and informed us that he felt that the Lord wanted him to come to Regina. The Visser's arrived in Regina in the beginning of October and after the examination by Classis Alberta South the ordination date was set for October 29, 1981.

Rev. Harry Kuperus, our counsellor, led the service, brought the message and did the ordina-

tion after which Rev. Don Wyenberg from Hull, ND, a personal friend of the Visser's, charged the congregation. The laying on of hands was done by all the ministers present and the elders of our church.

Rev. G. Hogeterp from Saskatoon continued this special service by leading us in the celebration of the Lord's Supper after which Rev. Visser pronounced the benediction. During the service special music was provided by Mr. and Mrs. Joe Modderman and greetings were received from the Classis, the Saskatoon congregation and the Regina Ministerial. We were especially happy that Rev. Visser's parents Mr. and Mrs. W.A. Visser from Hamilton, ON were able to make the long trip to Regina and be present at this service.

During our vacancy we were blessed with the opportunity to meet many of the pastors of our Classis. Every three weeks one of these men travelled the 500 miles to lead us in worship.

We also thank Rev. H. Kuperus, our counsellor, for the many times that he was able to fit a service in our church into his very busy schedule. We are looking forward to working with our new Pastor and we trust that the King of the Church will use this ministry to His Glory.

F. De Leeuw Regina, SK

Pastoral Pondering

Dedication service for Church educators

(Teachers, officers of the Sunday School, Calvinette and Cadet leaders are asked to stand.)

Pastor:

These are the men and women who have volunteered to be teachers and leaders in our church education work this year. They deserve not only our gratitude for their services, but they also deserve our support. We need to remember them and their pupils in our prayers. They are here to help us in our parental duties in the Christian nurture of our children. They need our support in every way so that their efforts might be to the good of both our children and the cause of Jesus Christ.

People:

We thank you teachers for the love and dedication with which you have offered yourself for this work. We appreciate the many hours spent in preparation for the lessons, the skill with which you will carry out your tasks, and the good influence you will have in the lives of our children. We realize that you need both our prayers and our co-operation because our children are not angels. May God richly bless you in return for your willing service.

Teachers: (Addressed to the people)

We are grateful for your support. We have agreed to teach, not because we know so much but because, like yourselves, we want to see your children walking in the way of the Lord and growing in the grace and the knowledge of Jesus Christ. Realizing our own inefficiency, we receive the task that Christ offers in the confidence that we can do all things through him who strengthens us.

We would so live and so love and so serve that others may take knowledge of us that we have been with Jesus.

Pastor:

Will you as a congregation and as individuals support these workers and co-operate in every way possible, so that our Christian education efforts, under God's guidance and blessing, may bear fruit for him?

Will you strive as members of the Christian church to teach the gospel of Christ by word and deed, in order that we may all together witness to the redeeming and cleansing power of Jesus Christ?

All in unison:

By his grace we will.

First Ref. Church, Chatham, ON

FROM COAST TO COAST

ALBERTA

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Drumheller-CJDV(Sat) 7:30 p.m. 910
Edmonton-CHQT . . . 7:30 a.m. 1110
Edson-CJYR 10:00 a.m. 970
Ft. McMurray-CJOK 9:00 a.m. 1230
High River-CHRB . . . 8:30 p.m. 1280
Peace River-CKYL . . . 7:00 p.m. 610

BRITISH COLUMBIA

Abbotsford-CFVR . . . 11:30 a.m. 1240
Burns Lake-CFLD . . . 9:15 a.m. 1400
Duncan-CKAY 7:30 p.m. 1500
Kamloops-CFFM-FM
(Sat) 10:00 p.m. 98.3
Langley-CJJC 10:00 p.m. 800
Osoyoos-CKOO 8:30 a.m. 1490
Pentlton-CKOK 8:30 a.m. 800
Port Alberni-CJAV
(Tues) 9:30 a.m. 1240
Smithers-CFBV 9:15 a.m. 1230
Summerland-CKSP . . . 8:30 a.m. 1450
Vancouver-CJVB 9:00 a.m. 1470
Vernon-CJIB 10:00 a.m. 940

MANITOBA

Altona-CFAM 9:30 a.m. 950
Boissevain-CJRB 9:30 a.m. 1220
Steinbach-CHSM 9:30 a.m. 1250
Winnipeg-CKJS 9:15 a.m. 810

ONTARIO

Brantford-CKPC 10:00 p.m. 1380
Burlington-CING-FM 8:00 a.m. 108
Cornwall-CJSS 8:00 a.m. 1220
Ft. Frances-CFOB . . . 10:30 a.m. 800
Kapusking-CKAP 9:00 a.m. 580
Kingston-CKLC 8:30 a.m. 1380
Ottawa-CFGO 8:30 a.m. 1440
Owen Sound-CFOS 1:30 560
Sarnia-CHOK 6:45 a.m. 1070
Stratford-CJCS 8:30 a.m. 1240
Thunder Bay-CJLB 9:00 a.m. 1230
Toronto-CKFH 9:30 a.m. 1430
Wingham-CKNX 10:30 a.m. 920
Woodstock-CKOK 8:30 a.m. 1340

NOVASCOTIA

Digby-CKDY 5:00 p.m. 1420
Kentville-CKEN 5:00 p.m. 1490
Middleton-CKAD 5:00 p.m. 1350
Nw. Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB 8:00 a.m. 1270
Windsor-CFAB 5:00 p.m. 1450

QUEBEC

Montreal-CFCF 10:00 p.m. 600

NEW BRUNSWICK

Fredericton-CFNB 10:30 a.m. 550
Newcastle-CFAN 9:00 a.m. 790
St. John-CHSJ 7:00 a.m. 1150

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CFCL-Timmins 9:30 a.m. 620

QUEBEC

CHRS-Montreal 8:00 a.m. 1090
CKLM-Montreal 9:15 a.m. 1570
CKCV-Quebec City 7:15 a.m. 1280
CHLN-Three Rivers 7:45 a.m. 550

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Johan Tangelder

Religion

Faith healing in non-Christian religions

Pentecostalism and Sai Baba are two of the biggest magnets for those dissatisfied with mainstream religions in Malaysia. Pentecostals with their emphasis on speaking in tongues and healing are attracting many followers. In Malaysia, where belief in the supernatural has always been strong, the demonstration of such gifts is a strong incentive to join.

Sri Satya Sai Baba, a self-appointed Saviour of the world, has a large following in Malaysia. He lives in Bombay, India, and claims to have tens of thousands of followers worldwide. His fame is based on his purported ability to perform various "miracles"; among them making objects to disappear. Not only Christians claim to have the ability to perform miracles, non-Christian religions also have their miracle-workers and faith healers.

The world in which the early Christians lived was full of demons and demon-energized healers and magic workers (cf. Acts 8:9-11; 13:7-10). In the temple of Serapis at Alexandria, Egypt, multitudes of pagans were miraculously healed. Jannes and Jambres, the magicians of Egypt (Gen. 41:8; Ex. 7:11; 8:7,19; 2 Tim.

3:8) are examples of men who were adept in the black arts and workers of miracles. Physical healings and other supernatural feats performed through demonic powers are well known facts in the history of the occult.

Buddhist Tibet has always known feats of healings. A prominent Tibetan Lama restored health to a girl who had been ailing for years, and who, on his command "took her bed and walked away," to the open-mouthed surprise of those who had carried her on a stretcher and the whole village present.

Tibetan hermits heal the sick mainly through the power of the spirits, either by performing special rites and the laying on of hands, or by the preparation of healing potions or consecrated pills. This Buddhist practise of laying on of hands proves that this ceremony is not the sole prerogative of God's people.

Not only Tibetan Buddhists, but also magicians and mediums impart gifts of healings or mediumistic abilities by placing their hands upon a person and uttering magic charms and incantations. In Tibet, healing powers are ascribed to all religious functions, and, therefore, the more religious the man, the greater

is his capacity to heal or to endow consecrated objects with beneficent forces.

In Sri Lanka faith-healing is a well-known phenomenon. Scores of advertisements appear in local papers offering occult assistance for the solution of any problem, be it finding lost property or treating the physically ill or the insane. These occultists practice a wide variety of methods. The most spectacular is devil dancing, designed to appease the spirits believed to bring various forms of sickness. Colombo's well-known practitioner Arnolis uses such devices as an elaborate miniature castle in which a sick man will sit for a cure.

Some years ago, one of the very few women gurus in the world made her appearance in Toronto. Swami Sivananda Radha, born in Berlin, founded her Ashram in the Kootenay district of British Columbia in 1962. She calls God "the cosmic energy." Christ is no more than the perfect guru, the greatest who ever lived. She said: "Often while I am chanting mantras people in the audience are healed; there is an energy of vibrations which builds up and flows out to those in need. This does not say that I heal — I'm simply a channel for the divine light."

Willy Marquez, regular contributor to Philippines' Evangelical Thrust, tells of an instance of healing in Cebu City. His neighbour was a faith-healer whose fame was spread throughout the Philippines so that his clients came from all over.

Marquez was surprised to notice that some of those who would come to see the healer were priests, nuns, teachers, and students of religious schools. Even his own rela-

tive, a member of a respectable Protestant church, was one of his clients.

Marquez comments: "These seemingly respectable people allowed this son of Satan to spit on their faces while muttering weird incantations and to mangle their lives spiritually." Marquez believes that the devil is more active now than he was five or ten years ago as he knows his days are numbered.

Woman's Home Companion, a Filipino weekly, published in 1978, a series of articles entitled "Amang Frank-Jesureno." The claims in these articles are fantastic. The first installment began: "The great healing hand of Jesus is again made manifest today through a group of divine healers headed by Amang Frank, otherwise known as the Jesureno, a contraction of Jesus Nazareno, or Jesus the Nazarene."

The series tells about the many miraculous healings performed by Amang Frank and how he got his healing powers.

Some of his incredible claims are: 1. God the Father spoke directly to Amang Frank through a woman medium. 2. He is able to locate and restore missing persons. He liberates spirits of people which have been "captured" by gnomes. 3. St. Jude and St. Peter also talk to him through mediums. 4. He has even "raised the dead" 5. He has been given prophecies by Jesus Christ (speaking directly to or through him.)

Christian science

North American cults that profess to heal are bountiful. Christian Science, probably one of the best known, founded by Mary Baker Eddy,

teaches a kind of mental therapy in which the supernatural is supposed to work. All movements related to Christian Science, such as New Thought, Unity Movement, The Institute of Religious Science, The Church of Advanced Thought, and others, agree in regarding "the human body as shaped, ruled, repaired, and controlled solely by mental influences, God is regarded as Universal Love, Life, Truth, and Joy, and through oneness with God these virtues have healing power." Matter, sin and sickness do not exist. Healing is, therefore, only a liberation from a mortal belief in the reality of matter. These healing cults distort the Gospel and are anti-Christian.

Beware of claims of faith-healers! Non-Christian religions have their healers and healing. Witch doctors are not without their successes and their explanations. Occult powers are at work as never before. Satan is willing and able to perform diabolic miracles to deceive men. Miracles are possible with the devil. The Bible calls him a deceiver and the father of lies. He even appears as an angel of light.

More than ever before, Christians ought to discern the works of our Lord's enemy. The demonic is intruding and deceiving where only God should operate. Therefore, faith-healing can never be a key to evangelism since faith-healers are not only within the Christian religion. Faith healers are also very active within paganism.

Satan is willing and able to perform diabolic miracles to deceive men. Miracles are possible with the devil. The Father calls him the Father of lies.

Redeemer College: Learning is for serving

#2

by Hugh Cook
Associate professor
of English

Last week, *Calvinist Contact* began a series of articles concerning Redeemer College. The first article covered the areas of location, tuition, and other costs of attending Redeemer College in September, 1982. This week's article deals with student housing, housing costs, and student financial aid.

Student housing

Redeemer College has appealed to the Reformed Christian community of the greater Hamilton area to open their homes for its students. Essentially, student housing will be of the "room and board" variety rather than the "dormitory" style. Of course, it is hoped that dormitories will be available for Redeemer College students in the future.

By way of exception, some students who demonstrate responsibility and maturity may be permitted to live in self-contained apartments. Re-

deemer College will supervise all student housing, inspect each home, and decide which student will stay where. The initial response to the request for student housing has been encouraging.

Housing costs

Housing costs will vary from home to home; however, it is estimated that housing of the room and board variety will cost no more than \$175 per month for an eight-month school year for a total school year cost of \$1,400. Some homeowners, however, have indicated that they are willing to help Redeemer College in a special way during the beginning years and have offered housing facilities for considerably less than \$175 per month.

Financial aid

Redeemer College students are not eligible for Ontario government student loans (OSAP) until after Redeemer College has been in operation for two semesters. Because Redeemer College is a private institution, its students are not eligible for government

grants. However, the staff of Redeemer College is hard at work in soliciting funds from the support community so that they can offer some financial aid. It appears from initial contacts with students that the matter of finances is of great importance to many of them.

Various types of student aid will be available. Those students whose home churches support Redeemer College will be eligible for the Institutional Grant. In addition, Redeemer College has budgeted to provide interest-free loans to needy students to take the place of OSAP loans for the first year. Redeemer College has also established a Bursary Fund and financial assistance will be available to many students who need help. Students who need assistance are encouraged to fill out the "Financial Aid Form." They will be notified in the spring if they will receive financial aid and how much.

Next week

We will look at course programs, faculty, and physical education at Redeemer

College in next week's issue. In addition, the article will discuss how the community

college student will benefit by attending Redeemer College first.

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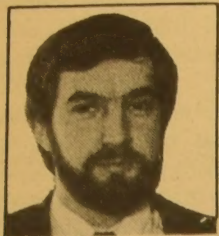
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Education



Harry A. de Vries

Education

B.C. grants come with educational strings attached

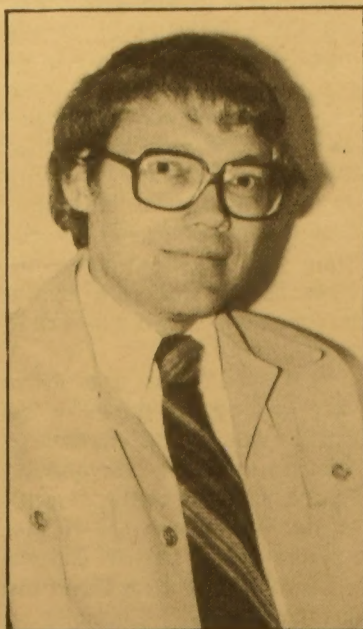
In the November Newsletter of the Society of Christian Schools (SCS) in B.C., Education Coordinator, Harro Van Brummelen, expressed his concern that recent provincial government regulations as well as government guidelines and free educational material may have the effect of undermining Christian school independence.

The B.C. minister of education has announced that Christian schools will be required to teach a consumer fundamentals course next September in Grades 9 and 10. Although the requirement may seem innocent enough, especially since the course could easily be taught in context of Christian lifestyle and stewardship, Van

Brummelen is worried that time allotted for government-required courses will not leave much time, if any, for courses that the school itself wishes to have on its curriculum. "It is not a case of being required to teach a course; it is a case of having our responsibility to set our curriculum priorities being taken away," comments Van Brummelen. He thinks the government may be overstepping its legitimate role "in ascertaining that minimum standards be maintained" in the B.C. schools.

Standards are important in education, but the "fear of standards is not the beginning of knowledge." Yet he feels that dependence on secular standards such as the stand-

ardized test results may cause Christian schools to place less emphasis on the question whether the religious direction



Harro Van Brummelen

of the schools is in harmony with scripture.

It is one thing to have curriculum determined by the ministry of education regulations, but it is another matter when Christian schools adopt recommendations or educational guidelines and teaching material when there may be better choices. The Newsletter gives a number of examples.

Even though elementary schools need not abide by the current recommendation that

social studies time be reduced by 65 minutes per week, Christian schools reduced instruction time by 52 minutes on the average. Yet school principals had expressed the opinion that even the current time allotment was not enough to do justice to the subject.

Starting Points in Reading is recommended by the SCS-BC as philosophically the best choice for the primary reading program. Most schools opt for the government supplied readers. Van Brummelen notes that the free books may very well be the expensive ones if they promote a secular way of life.

Qualified teachers

Yet another important factor that will affect direction of Christian education is the fact that only 40 per cent of teachers within B.C. Christian (CSI) schools are Christian College graduates. The other 60 per cent are generally not required by their school societies to "deepen their Christian insight and expertise by taking Christian summer courses." The question arises whether government stipulations are more important than the direction of education in the schools.

Amid all the government regulations is the option for high schools to differ from public school curriculum

guides when they label courses that differ by more than 30 per cent from these guides with an "E." Limited use of the option in the schools appears not to be a good indication for schools in the future.

Thus, in B.C. the government is encroaching in some areas of Christian education. But on the other hand, schools themselves are not always making use of the freedom they have "to implement a program in harmony with the schools' constitutions."

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Education



Harry A. de Vries

Justin de Vries gets his first trombone lesson from HDCH's Ben Barby

Hamilton High band makes its debut

After two years of hard work: sore lips and weary fingers; lots of practice and the loss of countless noon hours, the Hamilton District Christian High School band finally performed in concert on its own. Previous performances had always been with another musical group such as the Hamilton Concert Band. They were designed to introduce students to audiences on a gradual basis, and vice versa.

The concert on November 27 was presented almost totally by the students. They announced each of the pieces, they performed them — under the direction of Mr. Trevor Clark — and they provided the refreshments, all for a fee, of course. The premier solo performance was in part a fundraising evening which included a supper of supporters and students' parents.

The band netted about \$300 on the evening and it generated a great deal more of

community enthusiasm for the school's instrumental program. The performance was remarkably well received. Listeners demanded an encore. Mr. Clark admitted that the band was not quite prepared for such an enthusiastic response, but he allowed them to hear the final number a second time.

The instrumental music program includes a total of 60 students, about one fifth of the student body; 38 in the senior band and 22 in the junior band and the learners class. Some students such as Ben Barby (trombone) and Kathy Broer (flute) had already been playing their own instruments before there were any thoughts of a band at Christian High. Most of the others have only been playing for the last year or two, and the majority of them on instruments that are rented on an optional purchase plan, although some students have been able to purchase their instruments themselves.

Costs of the instrumental program and the band are met by fundraising activities and with the help of donors who give on a continued basis.

Director Clark is actually an English teacher, but his enthusiasm for bands has rubbed off on the students. He currently plays with the Hamilton Salvation Army Temple Band and the Hamilton Concert Band. During his spare time at HDCH he can be found practising on his euphonium in his portable classroom, of course, with the intent of developing his own dexterity in the world of notes, but just maybe as well with the subconscious motive of urging students to do the same.

The evening's performance featured a variety of band selections as well as a trombone solo by Ben Barby and a vocal rendition of "The Holy City" by student Sharon Herwynen.

Big bands are in many ways a thing of the past, but not in Christian schools across the country. The reverse is the case. Music programs and bands and choirs are making their appearance in an increasing number of schools. Some schools begin with music programs and develop instrumental or vocal groups, others develop music programs on the basis of band or choir success, as was the case in Hamilton.

Timothy Christian School in Rexdale was the first to start a music program and a band in central Ontario among CSI (Christian Schools International) schools. It spurred the Toronto Christian High School to start its music program — with band — the next year.

Timothy and Calvin Memorial in St. Catharines are two of the few elementary schools that have bands, although there are many that use recorder groups to introduce students to group instrumental music in a less expensive way. Instrumental groups are more common at the high school level.

Students work in the marketplace

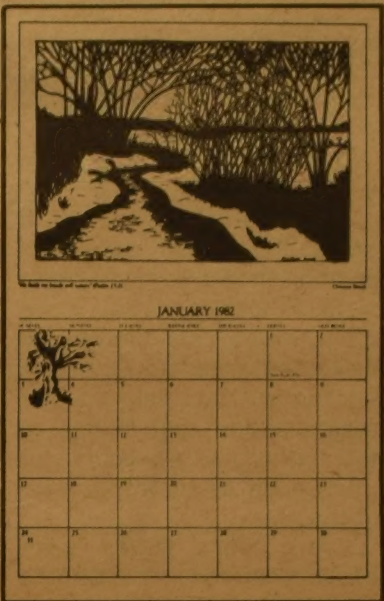
Timothy Christian School in Chilliwack, B.C. has a record for sale; Timothy Christian in Rexdale a tape; and Toronto, Hamilton and Beacon (St. Catharines) Christian High Schools have calendars.

The Timothy (Chilliwack) record, "O Magnify the Lord" features vocal renditions of

nancially at the same time, is the marketing of calendars featuring student drawings or illustrations, usually in a pen and ink medium. Toronto District Christian High School started with it three years ago, and now Hamilton Christian High and Beacon Christian High in St. Catharines have followed suit.

Costs and income vary for the three schools because of the number printed and the fee charged. Beacon printed 1,000 calendars and is selling them for \$3.00 each. It will make a handsome profit on the venture and have the students' work hanging about in homes in the area for the rest of the year to boot. Hamilton has 2,000 calendars for sale at \$4.00 each. Per item the costs are down and the profits are up, if all the calendars sell. About \$500 of the income will go to the students to encourage sales. Toronto had 2,500 printed this year.

Calendar sales are going well in all communities.



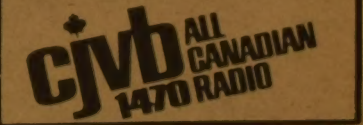
hymns and psalms and sells for \$7.50. It is one example of student work that not only serves as a valuable public relations item but also as a fundraiser for a Christian school. Students are also given the added satisfaction of knowing that their work is worthy of appearing in a long-lasting format in the marketplace.

The tape of the Rexdale Timothy School is of the school band. The school's grade 7 and 8 choir may not have a recording to sell this year, but it did appear on local television, Channel 47 on December 21 between 10 and 11 p.m.

Another rather novel means of presenting student work to the public and benefiting fi-

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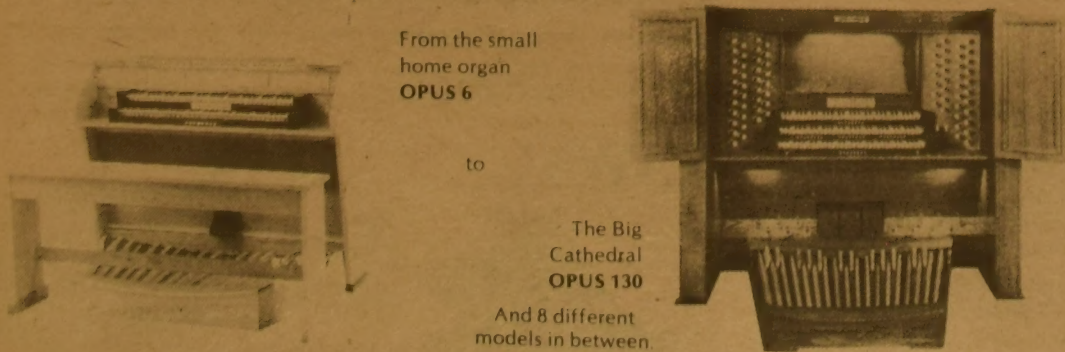
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Children

The Star of David — part 3

Guardian Angels

That Saturday morning Mr. Goodheart was buried. Mom had not been there. Nobody trusted the situation. Had the Germans left Dad there so that they would get Mom?

Late that afternoon Mr. Mussert biked home from the N.S.B. Clubhouse, whistling a Nazi melody. He had made a big score. His superiors were pleased with his contributions. He could look forward to being transferred to a more important position. Pondering this pleasant feature he suddenly noticed a bicyclist seemingly wanting to pass him on the right. "Hi mister, you can't pass me on that side. It's against the law, you know," he grumbled.

"Yes, I know, but move up a bit anyway because I want to ride here," he heard a muffled voice answer and, looking at the character that acted so crazily he said, "Who are..." He saw a man beside him with a stocking over his head! He made room for the man to pass on the right side but he noticed that there was not too much room for him to move since a second man had peddled up from behind to his left side.

"Well, I do have company tonight," he said with a curious smile. The men did not utter a word but stayed with him, one on each side.

"May I know who's honouring me with their company?" he asked.

"Most certainly," the man to the right replied. "We are guardian angels."

"That makes me feel comfortable," Mr. Mussert tried to quip, but his voice didn't sound very confident anymore.

"We will turn here to the right, sir," the left cyclist said, barring Mr. Mussert's right of way.

"That's not the way I want to go. I live a little ways down this road," Mr. Mussert objected.

"Yes, we know but we want you to take this lane. Keep going please," he was ordered.

Just past the bend in the lane they stopped. "Get off your bike, Mr. Mussert, we are presenting you with the surprise of your life," he was told.

"What do you think you are going to do to me?" Mr. Mussert tried hard to sound unafraid.

"We'll take off your jacket," one of the men said. "Come on, be a bit cooperative. No, you won't be cold. Here's another one for you. See, a neat one marked with a lovely yellow star. There's an identification card of several of your victims in each of the pockets. Now step on the saddle of your bike here against the tree. That's it, Mussert. Remember, we are guardian angels, protecting

our people from traitors like you. Good bye!" They pulled away the bike from under his feet and left him hanging there in the noose between the branches of the tree.

Mother is home again

Whenever Davey was alone his guilt feelings came creeping up in him, making life almost unbearable for him. He seldom laughed and, although he loved to hear his sisters sing the songs he liked so well, he never sang along. He was happy that Miriam was there. They often played together and did school work together.

Miriam didn't want to fail a grade. But Miriam wanted to do that in "her family's living room," that was the only place she felt really safe. She ate the meals with the family in the kitchen but had asked to be seated at the spot closest to the stairway so she could run up as soon as someone came to the door.

Every night Davey went upstairs to read the Child's Bible Story Book with her. Miriam loved those sessions. They took turns reading, each a page at a time.

Quite regularly there came letters from Mom which helped them all to keep things going properly. Also, the war reports became more powerful. The Nazis were not going to win this war. That was quite obvious, even though it might take a while yet.

Then, one evening in October Mom came home, unexpectedly and almost unrecognizable! Disguised as a wrinkly, old, bent lady, she almost succeeded in selling Joanne a spool of black thread in exchange for a warm meal. They laughed and cried at the same time. How glad they all were to see each other again!

Yet, this unexpected return was a bit hard on Davey. Mom was back but she had no Daddy anymore and that was his fault. He had let out the secret. Could Mom still love him?

When Mom had washed off all the make-up and combed her hair as she had it before, Miriam, who had been observing her carefully for a while, put her hand on Mom's arm and asked shyly, "May I call you Mom until my own Mommy comes back?"

Mom almost choked in her tears. "Miriam, honey, oh girly, I'd be so happy if you'd do that." Hot tears ran down her cheeks as she hugged Miriam tightly, kissing her lovingly.

Mother's tension had found an outlet. Davey still moved as in a daze, shunning his Mom. No matter how hard she tried to reach him, Davey remained uncomfortable in her presence and utterly miserable.

The month of December brought the happy anticipa-

tion of the Christmas celebration. Davey and Miriam had discovered that they each looked forward to a different event. Miriam talked about Chanukah, the Feast of Lights, and did not understand Davey's feast of the birth of the Light of the World.

Together they read the Bible stories about the birth of Jesus, the little baby in the cradle, but Miriam thought that the Jewish Feast of Lights was much more important than Davey's Christmas. While Davey was at school one day Miriam asked Mom about it. Mom admitted that she didn't know anything about Chanukah but promised that she would try to find out about it.

Joanne and Marie picked up a book about Chanukah at the minister's, pretending that they themselves were interested in it. So Mom, and the others too, learned all about Miriam's feast day and made sure to remember that feast, too, with all the family. But Miriam went upstairs immediately after supper, like other days. She was still afraid to be seen by others.

The Star of David

On Christmas morning all but Mom and Miriam went to church. Would this be the last "War Christmas?" people wondered. Didn't every person in the world wish for that?

Mom, with the help of the girls, had prepared a very special Christmas dinner and everyone had managed to make or buy a present for one member of the family. They sang many Christmas songs, accompanied at the organ by Dirk. Miriam loved the singing especially now that she began to understand the real meaning of Christmas. All in the family were happy even though Daddy was sorely missed. But Davey could still not find peace.

After tea all the children made themselves comfortable with cushions on the floor or in the deep lazy chairs, to listen to Mom tell the Christmas story.

"Yes, even though this is still a Christmas celebration in wartime," Mom said, "it is nevertheless the celebration of the birth of the Prince of Peace. This Prince had been prophesied long, long ago, in Paradise already. Later He was promised to Abraham, Isaac and Jacob; still later he was foretold by the prophets, once even by an unbelieving prophet, Balaam who said, 'There shall come forth a star from Judah...'

"King David was the first great King of the tribe of Judah. His star would be the Messiah, the Great King who would deliver Israel from all their enemies. He would be King of Peace. When he was born the Jews of that day could not believe that this tiny

baby in the cradle could be their Messiah. They were blinded by unbelief. Today the Jews are still waiting for their Messiah to come and carry the Star of David in their flag. We must pray that God opens the hearts and eyes of the Jews that they may come to recognize the true Star of David, the Lord Jesus Christ."

Before Mom had come to the end of the story Davey had left the room. His soul was in turmoil. The Germans were hating the Jews and made them wear that star. He was a traitor. He should wear that star so that the others could hate him.

He went to Miriam's room where he had seen her jacket. He put it on and looked at himself in the mirror. "Yes, see, that's what he deserved," he thought.

Then he heard Mom calling, "Davey, the chocolate milk is waiting for you." Very slowly he went down the two flights of steps. Still slower he opened the living room door. "Look

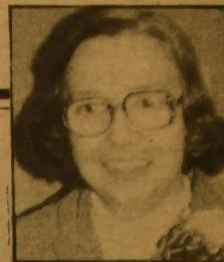
everybody! Hate me just like Hitler hates the star! Hate me; I'm just a traitor!"

Mom jumped up and tried to take the jacket off him. "Davey, how can we hate you. Today is the birthday of the Prince of Peace. He came to forgive people for their sins."

Davey's face relaxed a bit but he held on firmly to the jacket. He nestled on the floor in the corner near the organ. Dirk played and the others sang again and again of the joy that had come to the world. Softly Davey began to sing along and quietly slipped off the jacket. Then he went to Mom, put a chair close beside her and put his hand on her hands, in her lap, while joining the singing.

"There shall a Star come forth from Jacob
And a scepter shall come from Israel

And His name shall be called,
Wonderful, Counsellor,
Mighty God,
Everlasting Father, the Prince of Peace."



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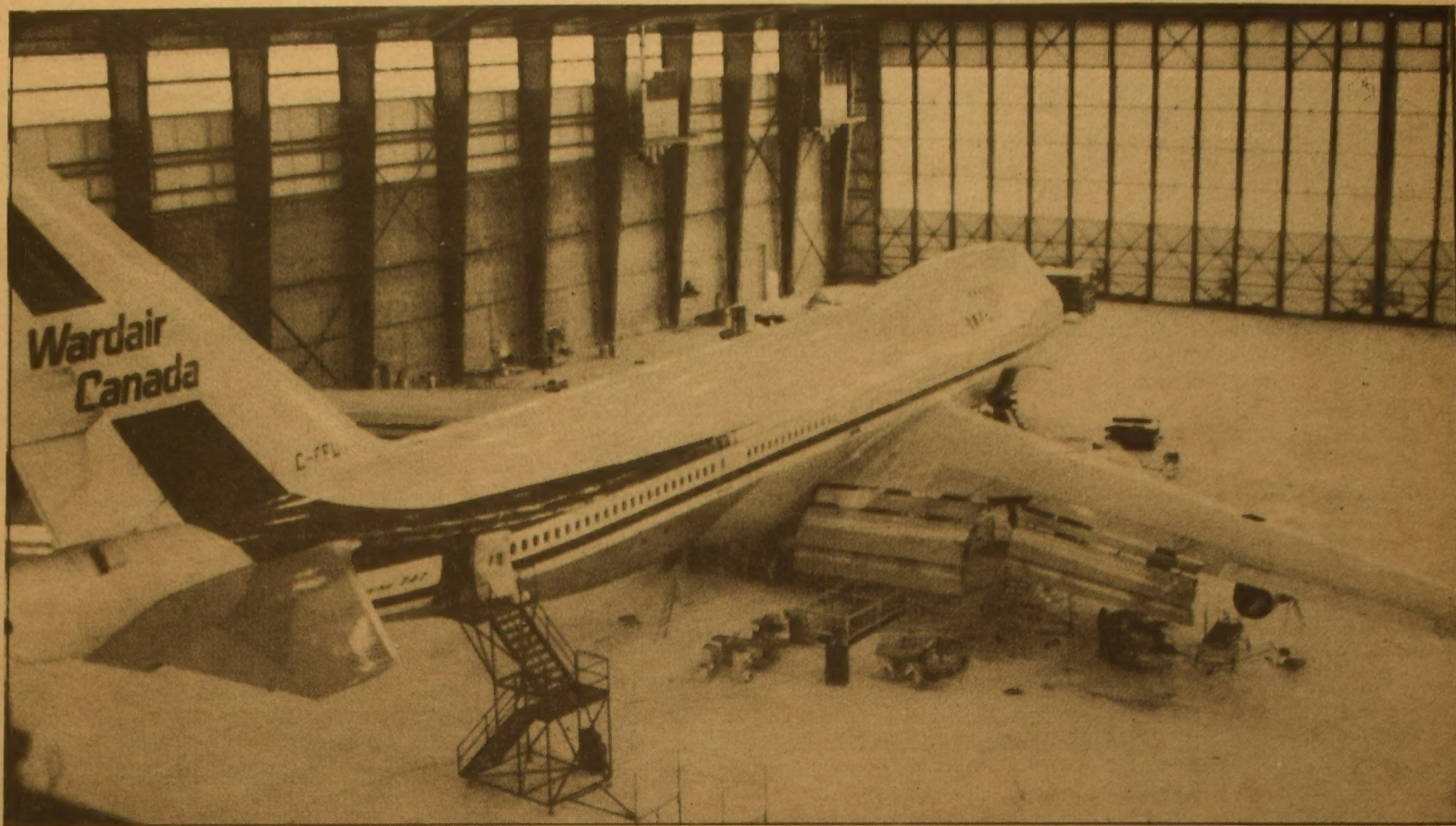
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Award of merit goes to engineering firm

Members of the Canadian consulting engineering profession, Governor General Edward Schreyer, and guests gathered on November 3, 1981 at the Chateau Laurier in Ottawa to honour certain professional engineering consultants at the annual Canadian Consulting Engineering awards dinner.

F.J. Reinders and Associates Limited of Brampton, Ontario was one of several firms honoured on this evening. The Governor General presented the principal of the firm, Frederik J. Reinders, P. Eng., with an Award of Merit for the firm's outstanding innovative engineering and project management work on the Wardair Hangar at Toronto International Airport.

Under severe time constraints, F.J. Reinders and Associates were able to achieve completion of design and construction of this \$14 million facility within one year. Wardair authorized the firm to proceed with the project on November 8, 1979 and on November 10, 1980 the first aircraft rolled into the



hangar for servicing.

This hangar, the largest rigid frame structure in North America, is large enough to

service at least two 747 Jumbo aircraft at one time. It measures 85 metres x 153 metres and covers over 3 1/2 acres.

Its construction involved innovative coordination and building techniques to not only allow timely completion,

but also to provide a building at a cost much lower than more conventional construction methods.

CLAC remains true to its calling, Tuininga says

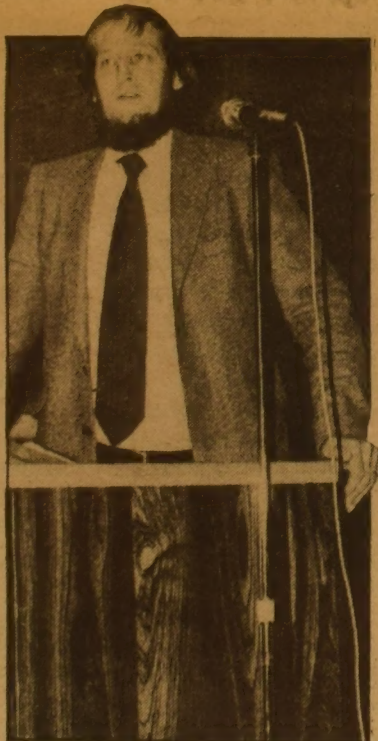
by Frank Kooger

Lethbridge (AB) General Workers Local 105 hosted a "boerenkool" banquet recently. About two hundred people enjoyed an evening of good food, good fellowship in singing, an excellent piano recital, and an inspiring address on the Christian Labour Association of Canada's (CLAC's) calling in the field of labour.

Marnie and Joachim Segger of Edmonton provided excellent entertainment on the baby grand piano imported for the occasion. They are professional pianists, who are employed part-time as music instructors at The King's College in Edmonton. Playing a variety of pieces, their wizardry on the keyboard was roundly appreciated.

Co Vanderlaan, CLAC's Alberta Representative, brought home the message of what CLAC's witness is all about. He cited several situations, which, though they perhaps appeared to be "failures" in the conventional sense, were precisely the success stories of CLAC. They were situations in which CLAC's vision of how work ought to be approached by both workers and employers was truthfully and forthrightly presented to workers. In some instances there was acceptance and in others rejection; in all cases an honest effort to bring the healing of the gospel was a definite success. Co's address was an encouraging one.

Rev. Joe Tuininga, of First Christian Reformed Church in Lethbridge, made some closing remarks. He made note of



Co Vanderlaan

some members of the Lethbridge local who were active 25 years ago, during the late fifties, and expressed how he felt that CLAC, from among many Christian social action groups, had remained true to its calling as much as or more than any other group.

Jim Stelter, as pianist, and Gwynn Ketel as song leader, led the audience in singing which interspersed the program. After all the participants in making the banquet a success were thanked, Rev. Tuininga led us in a closing prayer.

Eleven more people became members of CLAC and considerable donations were received, marking continued support for CLAC's work from Southern Alberta.

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The Christian and the television

Control the TV before it controls you



by Bill Van Dyk

Here is a list of the six most serious and most often repeated accusations made against television:

1. Television programs are tasteless, sensationalistic, vulgar, and unedifying.

2. Television stunts learning and development of motor skills (manual dexterity and co-ordination, for example) in young children.

3. Television is hypnotic, bypassing consciousness, sending subliminal messages directly to the unconscious before they can be screened and rejected.

4. Because of the natural limitations of the camera lense, the process of editing, and the selectivity of the director, television inevitably presents a false image of whatever it shows. Even news programs give false images since, for example, most protest marchers come to life only when they realize that television cameras are present. Similarly, the image, as projected on television, becomes a more important measure of a politician's success than his policies do.

5. Television desensitizes us to reality, through the bombardment of sensationalized images (like the Reagan assassination attempt). We become numbed and indifferent to violence, poverty, and racism, because we cannot relate the sheer volume of the televised images to a concrete form of remedial action. The world's problems seem insoluble, beyond comprehension.

6. Television tends to make everyone think alike. Coast to coast, nation to nation, the same programs, mostly created in New York and Los Angeles, are broadcast to everyone. The same fashions are shown, the same basic lifestyles, the same value systems. Even the news programs are highly centralized, dominated by three or four huge news agencies.

This is slowly creating a nation of homogenized sheep, whose morality is shaped by situation comedies, whose tastes are molded by advertisers, and whose style of dress and speaking is an imitation of their screen idols.

Television presents a certain averaged ideal of the North American family, with 2.1 children, two cars, a dishwasher, and ring around the collar, to which all of us tend to aspire. Furthermore, television presents a

strict ideal of beauty and youth (and affluence) to which few can attain. These false ideals lead to unrealistic expectations in life, and more than a little disillusionment among the many who can't live up to them.

Vulnerable

No one should deal cavalierly with these objections. They should all be given serious consideration and reflection, particularly in view of your own T.V. habits. How vulnerable are your favourite T.V. shows to the criticisms mentioned above? Are your children being turned into zombies?

But don't throw your television set out yet. There are ways of dealing with these problems. Here are a few:

1. The easiest objection to television is also the quickest to dispose of: tasteless programming. Change channels! Or shut the television off and do something more constructive, like reading, writing, or playing. Wait until you know there is something worth watching before you even turn the set on. Try a new program that you've never watched before. Even if it turns out to be awful, at least you know. (Try *Hill Street Blues*, *Masterpiece Theatre* or *Nova*, for example.)

2. Television does not stunt learning; in fact, children come to school today with an immense amount of information they did not have access to twenty years ago. The problem is that they usually do not know how to integrate and organize this knowledge for their own use. Children also seem to have excellent oral language skills when they come to school, but their writing skills seem to be falling behind.

Does television stunt essential motor skills development? A very simple observation is that the more time a child spends watching television, the less time he has to develop other skills through play, socializing, project-making, and reading. Television will completely replace these activities only if parents let it.

The solution? Place a strict limit on the number of hours your child may watch television. Be aware of good children's programming (like *Mr. Roger's Neighbourhood*, *Captain Kangaroo*, and *Polka Dot Door*) which actually encourage your child to read or make projects. And every educator agrees that nothing is better or healthier for a child than an active,

involved parent, patiently assisting the child in the development of all of his skills. Television can never replace this important one on one relationship.

3. Under certain circumstances, television can, indeed, "hypnotize" and mesmerize your child. If you've ever called out to someone who was watching T.V. and they didn't seem to hear you, you've experienced television's power to absorb the viewer. The cause of this absorption is said to be the fact that the television picture, composed of a rapid sequence of 500 lines projected across the screen, is never fully complete at any particular instant. As a result, the viewer must mentally, subconsciously, it is said, complete the picture in his own mind. In doing this, he is unable to fully digest what he is absorbing.

This is a rather unscientific and unsubstantiated theory which nevertheless should arouse some concern. Many parents do notice that their children become absorbed by the television program.

There are ways to prevent this condition. Firstly, children (and adults) should never sit closer than five or six feet from the screen. Secondly, the room should never be darkened for television viewing. Thirdly, there should be at least some form of interaction between the child and others during the program, to encourage the child to take a distance from what he is seeing. Fourthly, children should be encouraged to relate what they see on television to what they know about real life.

There are a couple of items of good news in regard to the hypnotic effects of the tube. The Canadian Teacher's Federation recently completed a study which showed, contrary to popular wisdom, that children do evaluate what they watch. Most children, in fact, seemed to be aware of the bad qualities of their favourite shows, though they persist in liking them. A second item is Sony Corporation's announcement that they have in development a new television screen which uses 1500 lines instead of the present 500. This will considerably improve the density of the picture and, if the theory is correct, lessen the possibility of absorption.

The truth

4. Does television distort and misrepresent everything it shows? Is television totally involved in "fantasy", as the erudite Christian commentator Malcolm Muggeridge maintains? Is only the written word capable of conveying Truth?

One example forms an excellent illustration of the merit or lack of merit in this argument. In the late 1950's, Senator Joseph McCarthy began a communist witch-hunt in order to advance his political career. Most of us know the story. Many innocent lives were ruined because of McCarthy's virulent abridgement of constitutional rights. But how many people know that it was television which effectively ended these abuses?

When described in the printed media, McCarthy was found appealing to many Americans. He seemed to be a concerned politician, rooting out the red army from American institutions. But when he was broadcast over television, McCarthy was shown to millions of viewers to be the bullying charlatan and demagogue that he was. The sneering, pompous vindictiveness that didn't show in the newspapers

was readily apparent to the television viewer.

There is no question but that McCarthy was, in real life, exactly what television showed him up to be. This was not fantasy or misrepresentation. In fact, it was the print media which misrepresented McCarthy, (just as it misrepresented Pearl Harbour, Dresden, Vietnam, and so on.)

Now I'm not saying that I believe that television is more accurate than the print media. And I don't believe that "the camera never lies." (It can be made to lie). But I do believe that a picture is worth ten thousand words and that it can be every bit as accurate as a written account may be.

Our response to the threat of misinformation and deceit should be the same whether the threat comes from television, the radio, or the newspaper. We should be aware of the bias of the reporter, of the limitations of the medium, and we should rely on a diversity of sources.

5. Television can make us insensitive only if we let it. On the other hand, television can have more power to move people than any other medium. Almost every account of the generous response of Canadians to the plight of the boat people mentions the graphic presentation of this tragedy on television as one of the factors in this response. Similarly, a filmed documentary on the life of Mother Teresa inspired many people to join her cause, to give support through prayers and donations, and to feel uplifted and cheered by her example.

Experience has shown that whenever the viewer feels that he can take action, or can support an action (through the churches and government in regard to the refugee problem) he is likely to do so if television can convince him of its urgency. And television has an enormous power to portray this urgency, which the print media does not.

Variety

6. Television is not making us all think alike. Considering the explosion of new stations in the past few years, and the explosion to come, this theory is preposterous. In fact, considering the activities of PBS and TVO in the last few years, we are being overwhelmed by diversity.

This allegation is the same as the first one, and the solution is the same. If you don't like what you see on the big networks during prime time, change stations.

It is true that most prime-time television is abominably homogenous and irrelevant. And, of course, most publicity is drawn to prime-time television. We can resist the flash and dazzle of these shows if we really want to, and, perhaps, if we are made more aware of the alternatives that don't get all the publicity.

Is it so hard to believe then that television is indeed a gift from the Lord? That television is redeemable? Certainly it is far from redeemed at the present time, which is why we as Christians need to become more involved, to be the salt we were meant to be. And the first step is to control it within our own homes, to be responsible, thoughtful viewers, and to bring up our children to be the same. As a Christian community we have lagged behind. We need to study it more, to participate in discussions on where it should go, and, perhaps, some day do a little programming ourselves.

The Christian and the television

Can television be redeemed?

by Bill Van Dyk

If a whole society could go to court and sue itself for negligence, it should probably do that in respect of what it has done for its children's television habits. Your child will, by the time he is sixteen, watch an average of 15,000 hours of television (compared to 12,000 hours spent in school).

Yet by the time he graduates from Grade 12 or 13, he will have received a grand total of only one course of instruction and information on what has already exercised a profound influence on his life. This, it is expected (or maybe it isn't really expected anymore) will make him into a responsible and intelligent viewer.

And we haven't faced half the problem yet. The Canadian Radio and Television Commission (CRTC) is presently examining applications for broadcasting licenses from a number of pay-T.V. applicants. When accepted, (probably by March 1982,) highly specialized television stations will go into service providing us with more movies, sports, and twenty-four hour news broadcasts.

There are reasonable predictions afloat that in ten years we will have 50, 60 or more stations to choose from instead of the present ten to fifteen.

Fibreoptics, a new innovation on communications technology, will enable computers, banking systems, and telephone communications, as well as the regular television services, to reach our homes every day, every hour. And all of this is going on when the effects of television on children — and adults — are not yet fully understood, and school boards and educators stubbornly refuse to meet the essential needs of a generation which spends the largest single block of its discretionary time staring into the ubiquitous screen.

There are no simple choices to be made about this powerful medium though it is tempting, considering its reputed sinister effects, to throw the set out and look for something more constructive to do with our spare time. It's been advocated more than once, usually by people who have already done so and found the results rewarding.

But we must take into consideration

the fact that television is the single most powerful influence on our society. Better than any other form of communication, it conveys what people are thinking and doing, what kind of values predominate, what concerns them most. To reject the use of television is to renounce a certain amount of relevance to other people's lives.

Redeemed zombies

Can television be redeemed? There are those who think not. Some analysts have come to the conclusion that no matter what television shows us, it shows it falsely, through selective editing, the juxtaposition of images, camera angles, and so on. Furthermore, it is argued, the physical image itself, on the electronic screen, tends to by-pass consciousness, where evaluation and discernment take place, and seep directly into our *unconscious minds* where it obtains enormous powers of suggestion. According to this theory, television is slowly turning us into a society of zombies, absorbed in fantasy, and indifferent to reality.

If, as these analysts say, television is *inherently* evil, then there's no use arguing that there are some good programs because the simple fact that they are shown on television makes them insidious. But I have yet to encounter a critic who will directly state that a program like *Roots*, or *Odyssey* or *Nova* or Shakespeare's *Julius Caesar*, was a bad influence on the people who watched it on T.V. These critics almost always refer to prime time junk like *Three's Company*, *Dukes of Hazzard*, or *Lobo*, instead. One has to admit that these are broad targets.

So it is a frustrating dialogue. Whenever one runs into a determined television critic, one's first defense is to name a few excellent programs and the television's critic's response is invariably that he has never watched them. And somewhere in between the two camps are the majority of people who watch and enjoy television without thinking a whole lot about what either side has to say, though they worry a little about the power it seems to wield in their homes.

And then there is the National Federation for Decency (NFD), which is determined to rid the airwaves of



references to sex and "anti-family," "anti-nation" values. The idea of taking action is certainly not a bad one, but the list of targets presented by the NFD is so selective and narrow-minded that we could still be inundated with the most trivial, superficial, and mindless trash if the NFD were completely successful.

Furthermore, the NFD, in its obsession with ridding the airwaves of sex, says absolutely nothing about the equally questionable practise of advertising during children's programs, and of the glamorization of violence on police shows. Neither does the NFD tolerate any portrayal of a Christian that shows him to be anything short of the lilywhite ideal the NFD apparently believes we all live up to. In short, NFD president Donald Wildmon is after a little fantasy of his own.

"What's on"

I don't think that we, as Christians, need to be content with any of these three solutions. To throw our T.V. sets out is to throw out the good with the bad. To watch indiscriminately is to allow T.V. to control you. To lobby

advertisers to stop sponsoring shows which contain profanity, sexual innuendo, and anti-family values, doesn't solve the problems of sensationalism, commercialism, superficiality, and exploitation. And we have no right to dictate to the networks which image of North American life they must present to viewers regardless of its realism. The NFD is a valid effort, but we need to expand the issues, and to insure that we are not infringing on the rights of other viewpoints.

What we can do is become aware of the possible negative effects of television, and of the dangers of indiscriminate viewing. We need to educate our children not only about the nature of the medium itself, but about restraint and balance in their viewing habits, about the need for a full and diversified lifestyle which includes a wealth of "real life" activities and social interaction.

We need to know more about television itself: how it works, how it can be deceptive, and how it can sometimes benefit us if we give it half a chance.

What to look for in children's programming

There are a number of things to keep in mind when choosing which programs to allow, or encourage, your pre-schooler to watch. Children are very affected, for example, by animals, with whom they tend to identify very strongly.

They do tend to understand that the violence in cartoons is not real, and that the laws of gravity and physics do not apply to animation, but real life horror-like Dracula, who looks just like a real person until he shows his fangs can be terrifically frightening.

Sesame Street remains controversial. While some educators see it as the great example of children's programming, others see it as the source of boredom in the classroom. Teachers, it is said, cannot compete with Big Bird and the Cookie Monster. They also question whether or not the knowledge taught on *Sesame Street* is really

useful to the child without the discipline of the classroom to reinforce the information.

The debate continues.

The ideal children's show should, like *Mr. Rogers* and *Captain Kangaroo* present stable, recognizable characters in a stable recognizable environment. Fantasy (imagination, pretend) should be clearly distinguished from reality. Respect and dignity of the characters should be a constant value. The pace should be slow and reasonable to allow the child to digest what he is seeing. Book reading should be encouraged by example, and the recommendations of the trusted host.

Don't be overly concerned with the "educational" value of the program. At the age of four, it is more important for a child to find a trusted role model, and to have his curiosity stimulated, than it is for him to accumulate

knowledge which may or may not be useful to him when he goes to school.

Saturday morning children's programming on the commercial networks is absolutely abominable. In the first place the quality and imagination of the animation are third-rate (compared to Disney, or even Bugs Bunny), and in the second place, the themes and the dialogue seem more oriented to the hip teenager than to the impressionable five-year-old.

I might add that there is absolutely no excuse for a "civilized" society to allow advertisers to blatantly take advantage of a child's vulnerability, mislead and deceive him with glamorized presentations of their products, and turn him into an envious materialist consumer — at the expense of their parents.

Israel, Norway, and Denmark already completely ban children's adver-



tising, as does the province of Quebec. Presently the only alternative in Ontario is the educational network, TVO, and, if you can get it, the fine U.S. non-commercial network: PBS. Until then, it wouldn't hurt to send a few angry letters to the CRTC.

News

1981 Religion in review — Great expectations fizzle

by Gary Warner, Director
Evangelical Press (EP)
News Service
Copyright December, 1981

It took the space shuttle Columbia one abortive attempt and days of delay this fall to finally get off the ground. Someone had forgotten to change the oil.

The rocket of religion should have been so fortunate.

America's religious capsule seemed poised for orbit as 1981 approached. The election of Ronald Reagan, the emergence of the New Right and its fundamentalist Religious Right counterpart, the heralded national trend to conservatism; all seemed to foreshadow the 1980s as THE decade for conservative religious forces in America.

The countdown began with President Reagan's inauguration in January. But insufficient thrust was generated and the rocket struggled tenaciously for liftoff before thudding back to the gantry and sitting there immobilized for another eleven months. It was more than dirty oil. A tuneup was in order.

1981 was The Year of the Thud.

The political warriors of the Rights — New and Religious — entered 1981 flushed with victory and wrapped in an aura of seeming invincibility. They were also much too overconfident and novices in the hard ball of politics. The President did not move the nation's capital to Lynchburg, VA. It was business as usual in Washington, D.C. The Rights pronounced, pontificated and pouted; pounded pulpits and preached perdition. But by year's end only venerable Barry Goldwater was as feisty as ever.

Not that there weren't important religious events happening in the world. However, in the United States, compared to the mind-blowing highs and the political rush of 1980, the past 12 months had the fervor of a World Council of Churches seminar on evangelism, the drama of an election in Cuba, and the excitement of a mortician's convention.

It was not a very good year. Here's the year it was:

Politics

The bloom had barely worn off 1980 before the reality of 1981 set in. The New Right is still asking the real Ronald Reagan to stand up. Howard Phillips, head of the Conservative Caucus, attacked Reagan appointments but still claimed Reagan "will be the best President in my 39 years on this earth." Paul Weyrich, director of the Committee for the Survival of a Free Congress, said the Washington strategy was to keep "Moral Majority types" so close to the President "that they can't move their hands." Liberals wished gags had been issued with the handcuffs. Direct mail whiz kid Richard Viguerie

said, "I knew conservatives would get the short end of the stick. I just didn't know the stick would be so short."

Even many of the congressmen boosted by the New Right failed to display the proper lackey qualities. As the year ends, most of the legislation supported by the New Right and the Religious Right is either penned up, pooped out or headed for extinction in the courts.

Then there was the Falwellian travelling show with its through-the-looking-glass elixir of politics and faith. Rev. Jerry Falwell urged the President to slash away at the budget and said the churches would aid the poor. He unveiled "a conservative version of the ACLU," jostled with Norman Lear, declined to debate the editor of the United Methodist Reporter, said the movement would attack pornography and clean up television next year, said he "erred" in saying he would support the Equal Rights Amendment, and spent a lot of time putting out Moral Majority fires.

Goldwater led a growing number of old order conservatives turned off by the New Right and its religious camp followers. Dropped as an apostate by the New Right, Goldwater promised to "fight them every step of the way."

Throughout the year numerous studies purported that the political effect of the Religious Right had been exaggerated. A Stanford study showed "that the country's political swing to the right was greater among non-evangelicals than born-again Christians," and the American Studies Program Survey showed that "pocketbook concerns and/or a sense that America is losing its key role in the world emerged as being of far more concern than moral issues, such as family, pornography and homosexuality."

Former President Jimmy Carter said, "I think that there is too much wisdom present in the collective body of Christians for that sort of distortion (the Religious Right's "measuring rod" for politicians in 1980) to prevail more than a short period of time."

Human rights

The world awakens to the sound of men in chains. Terror, violence, torture and death know no boundaries. Perhaps the Church's primary achievement in 1981 was that more Christians became actively concerned about human rights.

President Reagan evidenced his stance by running Ernest Lefever up the appointment flag poll as human right's chief. A few evangelicals bravely gulped and loyally saluted, but many other church figures led the way in having Lefever down and folded by sunset when he tried to differentiate on policy toward "authoritarian" as opposed to

"totalitarian" regimes. It's all pretty much the same at the other end of a cattle prod.

A.D. magazine accumulated data from human rights monitoring agencies and established a list of the world's most oppressive nations from a religious standpoint: Albania, North Korea, Saudi Arabia, Afghanistan, China, the USSR, Czechoslovakia, Taiwan, Israel and South Africa.



Rev. Jerry Falwell.

The "most free" areas of the world included Scandinavia, Switzerland, United Kingdom (excluding Northern Ireland), the United States and Canada, France and the Benelux nations, Federal Republic of Germany, Japan, Austria, Italy and Mexico. Albania was rated as the world's most repressive regime from a religious point of view, El Salvador as the government whose response to religious challenge is the most violent, and the Scandinavian countries as enjoying the most religious freedom.

Against this backdrop, the news headlines rolled in weekly: "Quaker groups report potential democratic leaders in Guatemala and El Salvador are being kidnapped, tortured and murdered"; "churches of all confessions under fire by Yugoslavian communists"; "Czechoslovakia employs special unit against underground church"; "new wave of Albanian arrests"; "two priests-journalists detained in Bolivia"; "Siberian Seven marks three years in U.S. Embassy in Moscow"; and on and on.

El Salvador became an early focal point for the current administration. Lutheran officials reported violence in El Salvador "up" since the election of President Reagan. Secretary of State Alexander Haig, always in charge, stated that the four nuns murdered by the Salvadoran National Guard had been involved in "radical political activity."

By March over 270 church leaders had petitioned and then marched to the White House to express their concern over the nation's human rights policy. The President

and Vice President George Bush began to use every opportunity to assure Christians that the administration upheld religious freedom "as a subject of international negotiations" and condemned "Communism's tyranny and brutal repression of human rights." The President promised to use the "bully pulpit" of the Presidency to "point a finger of shame" at persecu-

tion wherever it occurs.

Denominations

Southern Baptist President Bailey Smith had a better 1981. He was re-elected head of the denomination despite the largest no vote in 20 years. However, after 1980, in which he alienated every Jew with comments ranging from the slim-to-none possibilities of their prayer life to the size of their noses, such pressure was a piece of cake.

There was relative calm in the Southern Baptist seminary and innerrancy furors. But a new tempest brewed in several court battles, especially the awarding of damages to employee Don Bennett of the Sunday School Board. He took the Board to court with charges and a scenario that sounded like something out of Harold Robbins.

As always, the Lutheran Church did more dialoguing about mergers than any other denomination. In Ainsworth, Nebr., the roof of the Zion Lutheran Church fell in on 200 folks eating a turkey dinner. The merger roof fell in on the fellowship, established in 1969, between the American Lutheran Church and the Lutheran Church - Missouri Synod. No one was injured. The Wisconsin Evangelical Lutheran Synod commended the LCMS on this decision, but said the LCMS was still short of doctrinal requirements needed to restore relations with the Wisconsin Synod.

The world Lutheran total was 70 million with 9 million being in North America and 2.1 million packed into Indonesia. By year end a six year timetable for the uniting of the

Lutheran Church in America, the Association of Evangelical Lutheran Churches and the American Lutheran Church was seen as a "possibility."

The Presbyterian Church in America and the Reformed Presbyterian Church-Evangelical Synod did merge. And the big Presbyterian question was, "Do you believe Jesus is God?" The answer was, "No, God is God." Despite the semantical difference, the "supreme court" of the United Presbyterian Church upheld the credentials of Rev. Mansfield Kaseman who was accused of not satisfactorily affirming belief in the divinity of Christ.

Howard University professor James Tinney became an embarrassing problem for Pentecostals. A recognized scholar in Pentecostal history and theology, black religion, black press, and religious communications, he is also the leader of the Pentecostal Coalition for Human Rights, which supports gay rights as well as feminist, black and Hispanic movements.

Radical changes were urged for the Church of England, mother church of 65 million Anglicans worldwide, when a panel found it to be "middle-aged, male-dominated and shackled by tradition and archaic practices." Charismatics had both good and bad press. One of its most rapidly growing sectors is among Hispanic Roman Catholics in the United States. The chairman of the German Evangelical Alliance, however, warned of the "dogmatization of experiences of the Holy Spirit" in the charismatic wave sweeping over Europe. The Church of the Nazarene played musical chairs in its heirarchy and when the music stopped some veteran staffers were hitting the pavement.

Evangelism

The highlight of the year was the American Festival of Evangelism in Kansas City, MO., in July with over 8,000 church leaders praying, singing, seminaring and equipping. Over 150 denominations were represented. Boston minister VaCountess Johnson came because he was tired of Christians "talking and squawking about Jesus but missing the point of a committed Christian lifestyle." She said "if 40 million evangelical Christians in America were truly born-again, they would turn this nation around." The turn is still awaited.

Billy Graham visited Poland, crusaded in Mexico, Canada and elsewhere, and stood firm against the arms race. Luis Palau told Scotland it was "the Bible or the jungle," and in his major San Diego Crusade it was not reported if he told the crowds it was "the Bible or the moors."

Jesus '81 rallies were held around the country. Campus Crusade for Christ turned 30

News

with 14,500 fulltime and associate staffers in 150 countries. The number of spiritual laws still stands at four.

Thousands of blacks in South Africa responded to crusade calls. India hosted its largest-ever Christian convention with 120,000 attending individual sessions. Southern Baptists turned out large numbers in the Philippines.

Missions

Disease and starvation claimed thousands of victims worldwide. Add to this the people scattered by national and civil wars, the boat people from Vietnam and Haiti, and those uprooted and displaced by nature's temper tantrums, and it's obvious that parachurch and church relief agencies had their usual frantic 12 months.

The roll call of suffering countries spanned the continents: El Salvador, Kenya, The Philippines, Bangladesh, Uganda, Somalia, Ethiopia, Afghanistan, Pakistan.... Beat the drum slowly.

The new specter stalked the mission front: the terrorist. Chester Bitterman, Wycliffe Bible Translator working in Bogota, was kidnapped in January and killed in March. The terrorists called Wycliffe

"a front for the Central Intelligence Agency."

Elsewhere, besides the four nuns murdered in El Salvador, Conservative Mennonite Fellowship missionary John Troyer was killed in September by members of a guerilla organization in Guatemala.

What to do about China? was the question being asked by the sincere and the exploiters. Chinese church officials refused offers of Bibles and shunned "disrespectful evangelism." Rev. Franklin Woo, head of the National Council of Churches China Program, said, "'Help poor China' has always been a good money-maker...It's a lucrative business when you talk about Bibles for one billion souls in China."

The Chinese Communist Party was reportedly turning to religion to help "build popularity" for its modernization policies. As a response the Second Chinese Congress on World Evangelization, meeting in Singapore, determined that "we should go above Chinese self-centredness and move on to the new level of spiritual internationalism — the common task of world evangelism — and a strong consciousness of our world responsibility." Re-

fraining from any pronouncements, Brother Andrew managed to slip one million Bibles in during a night "raid."

A growth of house churches was seen as the best means of sustaining Christian community in India. A pastor, out of a re-education camp in Vietnam, termed the country's economy "hopeless" and said Christians "are discriminated against and live under threat and hindrance." The church in Cuba was reported to be growing but troubled by a shortage of trained leaders and the thorny question of church-state relations. The Salvation Army, a founding member 33 years ago, withdrew its membership from the World Council of Churches, mainly because of Third World policies.

Communications

Religious communication has come up with its own mild-mannered Clark Kent: bespectacled Methodist preacher Donald Wildmon who heads the National Federation of Decency. In 1981 Wildmon was spokesman for the larger Coalition for Better Television which threatened, then cancelled, a summer boycott of products when several major advertisers

promised to give serious thought to dropping sponsorship of shows emphasizing sex and violence. Fundamentalism's Superman I is keeping the boycott club ready in the phone booth. The networks have cried censorship, which Wildmon said, "represents less intelligence than that of a Mississippi coon dog who would have more sense than to bark up that tree."

In more comforting news, the Christian Broadcasting Network marked 20 years on the air by debuting its own "soap" titled "Another Life," which offered "fresh viewpoints" on such "tough problems" as promiscuity, adultery, child-abuse, drug abuse, aberrations of personality, jealousy, pride, fierce ambition and lust."

Internationally, the editor of a Lesotho, South Africa, Christian weekly was murdered in a political killing. Radio Station HCJB in Ecuador celebrated 50 years on the air. Mobile cinema was the latest evangelistic tool, attracting thousands to the movies in Ghana. And evangelical radio programs were broadcast in Spain after the new religious liberty law went into effect.

Nationally, the Christian book market continued to

boom. While some Christian magazines and newspapers went belly up, others bravely entered the fray. The major veteran to fall was the *Logos Journal*. The *Wittenburg Door* marked ten years of satirical service and promised another decade of snappy interviews, typos and Green Weenies. *Leadership* won the award as the top magazine of the Evangelical Press Association. The tacky tracts and comic books of anti-Catholic crusader Jack Chick turned off everybody except the Christian Booksellers Association that said he could keep his membership.

The major concern of the Protestant, Roman Catholic and Jewish press associations was the daily battle to hold the line on postal rates. Despite the threat at one point that postal rates would double, the associations fought the battle in Washington and the thousands of periodicals made it through another year without incurring massive increases. Like death and taxes, higher rates in 1982 are certain.

Newsmakers

Pope John Paul II recovered from an assassination attempt and Turkish terrorist Mehmet Continued on page 18

NEL BENSCHOP!



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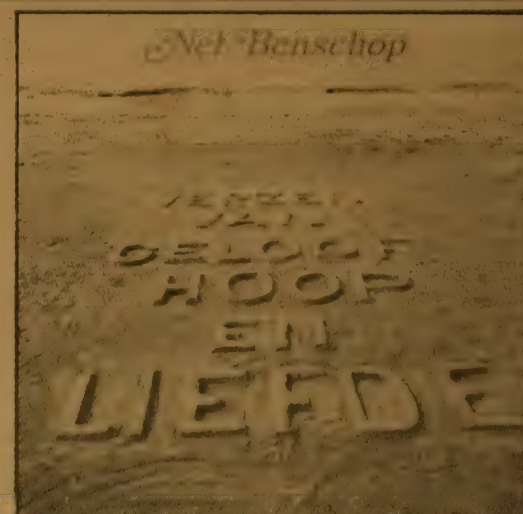


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Het Purimfeest

Het Purimfeest of het feest der loten werd door de Joden voor het eerst gevierd in Perzie op de 14e en 15e dag van de maand Adar. Het is een eigenaardige naam. Het lot werd geworpen om een gunstige datum te vinden voor het ultroeien van de Joden. Het omgekeerde gebeurde: de Joden werden behouden en de belagers werden gedood. Dat noemt men nog eens een wending van het lot. De mens wikt, God beschikt! Zelfs met de uitkomst van het lot kan God wonderen verrichten.

Maand na maand werd er door het lot gezocht naar een gunstige dag voor de uitvoering van het gruwelijke moordplan. Eindelijk vond men eerst in de laatste maand, de maand Adar, een dag die zich voor het doel gunstig liet aanzien, de dertiende! Op 13 Adar zouden alle Joden in 127 gewesten verdeeld moeten worden. Haman, de zoon van Hamdata, de Agagiet, de jodenhater, kwam met dat moordplan voor de dag, en hij had het Pur - dat is het lot - laten werpen!

Toen Esther echter tot de koning gekomen was, beval deze schriftelijk dat het boze plan dat Haman tegen de Joden beraamd had, op zijn eigen hoofd zou neerkomen. En Haman met de zijnen werden gedood. Van toen af vierden de Joden jaarlijks op 14 en 15 Adar het Purimfeest.

Feestgeschenken worden op dit feest uitgedeeld aan vrienden en aan de armen. Ook moet er een halve sikkil worden betaald. Men deponert deze in de offerbus in de synagoge. Dit geld moet gebruikt worden voor arme Joden in Israël, of voor hen die naar hun nieuwe vaderland willen vertrekken en zelf niet genoeg middelen bezitten om de reis te betalen.

Op de 14e Adar, de grote dag van het Purimfeest is iedere Israëliet, groot en klein, verplicht om het boek Esther tweemaal te lezen, of te horen voorlezen. Dat voorlezen gebeurt in de synagoge, tijdens het avondgebed, waarmee de 14e Adar begint. In de volgende samenkomst der gemeente (de volgende morgen) wordt het boek Esther voor de tweede maal gelezen. Als het in de synagoge wordt voorgelezen moet dat gebeuren uit een volgens bepaalde voorschriften vervaardigde perkamenten rol. Omdat zo'n rol Megilla heet, wordt het boek Esther ook wel Megilla genoemd. Dat voorlezen vindt steeds plaats in harmonie met de regels die daarvoor gegeven zijn. Bij het voorlezen wordt de rol helemaal uitgerold. Hij wordt zo opgelegd dat hij lijkt op een grote brief. Er wordt nl. in hoofdstuk 9 tweemaal over een brief gesproken. Ook zijn er drie verzen die nadat de voorlezer ze gelezen heeft door de gemeente als een spreekkoor worden overgenomen: hoofdstuk 2:5, 8:15 en 10:3, die alle drie over Mordekai handelen. In hoofdstuk 9 moet men vs 6b tot vs 10a vlug achter elkaar in één adem uitspreken, om daardoor aan te duiden dat de tien zonen van Haman allen tegelijk gedood zijn.

Zo dikwijls de voorlezer bij het lezen de naam Haman uitspreekt, zegt de gemeente: zijn naam worde uitgedelgd, of: de naam des goddelozen moet vergaan, of: ik wil de gedachtenis van Amalek ultroeien (want Haman heet de Agagiet, de jodenhater en wordt beschouwd als een nakomeling van Agag, de koning der Amalekieten, een volk dat door Israël moest worden uitgeroeid).

Als de voorlezing is beëindigd worden er enkele gebedspreuken opgezegd, die besloten worden met wensen als: 'Vervloekt zij Haman.' 'Gezegend zij Mordekai, de Jood!' 'Gezegend zij Esther', en dergelijke.

Na afloop van de avondgodsdienst oefening op 14 Adar zet men het feest thuis voort. De volgende morgen gaat men weer naar de synagoge, zelfs vroeger dan anders. De Estherrol wordt dan weer voorgelezen, maar na de lezing van de geschiedenis van de overwinning van Amalek, Exodus 17:8-15. Soms wordt ook een dramatische bewerking van de gehele Esthergeschiedenis opgevoerd. In de namiddag begint de feestmaaltijd, die vaak voortduurt tot laat in de nacht. De feestvreugde duurt voort op de 15e Adar. Men noemt dat Susan-Purim, naar Esther 9:18.

Het Purimfeest is het uitbundigste feest onder al de Joodse feesten. Het heeft soms veel weg van een Carnaval. Ook wordt er nogal wat gedronken. Soms wel wat te veel, immers, volgens een oude joodse opvatting is het wijselijk zoveel te drinken dat men nog juist het onderscheid weet tussen de exclamaties: Gezegend zij Mordekai! en Vervloekt zij Haman! Purim is voor de Joden het symbool van de verlossing van Israël, de machteloosheid van de Jodenhaat en het voortbestaan en de onverwoestbaarheid van het Joodse volk!

De Joden worden door God niet meer bewaard om de Messias voort te brengen, maar zij worden door Hem bewaard, om tot de Messias te kunnen komen.

J. Van Harmelen

Dutch

,Vervolgd Christendom' opnieuw

TROUW — Vervolgd Christendom'' (''Underground Evangelism''), het filantropisch miljoenenimperium van de Amerikaan L. Joseph Bass, is weer eens in opspraak. Ditmaal lijkt de crisis de ergste in het twintigjarig bestaan. Een groot deel van de Europese medewerkers heeft de organisatie de rug toegekeerd en wordt nu door het Amerikaanse hoofdkwartier bestookt met processen.

Aanleiding zijn de onthullingen van de Duitse ex-directeur Heinz Floreck over de financiële handel en wandel van de organisatie. De grote Amerikaanse stijl is velen in Europa te machtig geworden.

„Evangelism Center International'' (ECI) is de officiële naam van de organisatie van dominee Bass, die vertakt is in een volstrekt ondoorzichtig net van onderorganisaties, nationale afdelingen en geaffilieerde organisaties, waarin Amerikanen echter steeds aan de touwtjes trekken.

In Nederland bestaat sinds 1973 „Vervolgd Christendom'', dat geld inzamelt voor hulp aan christenen in Oost-Europa. Daarnaast kwam in 1980 het „Internationaal Christelijk Steunfonds'', een



Bijbelverspreiding in Taiwan

soort werelddiakonaat dat zich volgens het propaganda-materiaal voornamelijk richt op vluchtelingen in Somalië, Oeganda, Pakistan en rond China. Beiden hebben hun kantoor in Soest met directeur John ter Maat.

Advies

In 1977 adviseerden de stichting Oecumenische Hulp en de werelddiakonaten van de gereformeerde en de hervormde kerk al in een gezamenlijke verklaring geen geld

te geven aan „Vervolgd Christendom'' vanwege de vele vragen over de organisatie en de manier waarop het geld wordt besteed.

Opmerkelijk is ook, dat in de evangelische wereld de toonaangevende instanties internationaal vrijwel nergens met Bass' organisaties te maken willen hebben. Het aantal processen (o.a. met de organisatie van de Roemeen Wurmbrand, Jesus to the Communist World in Canada) is legio.

Persoverzicht

• Het was onnatuurlijk rustig in Ottawa. Nu het grote debat over de grondwet beëindigd is begint men te speculeren over de datum van de eventuele aftreding van Trudeau. Onze prime-minister laat zo af en toe eens een toespeling daarop uit zijn mond vallen. „Als Ontario officieel tweetalig wordt'', zei hij van de week. Hij geniet kennelijk van al die belangstelling. Met een verwijzing naar de Gereformeerde Kerken onderhoudende artikel 31 zult u Rene Levesque's politieke bedoelingen wel begrijpen: hij gaat zijn 300.000 partijgenoten vragen „wat willen jullie nu binnen verband of buiten verband?'' Mocht het antwoord „buiten verband'' zijn dan gaat Levesque aftreden. Dat zegt-ie tenminste. MacEachen, onder grote druk van alle politieke windstrekken, heeft toegezegd veranderingen in de begroting te zullen aanbrengen. Toch zat er nog leven in het parlement. Er werd namelijk hevig gedebateerd over de vraag of de mannelijke leden verplicht waren om hun das in de kamer te dragen. Het N.D.P. lid voor Vancouver sprak zich uit ten gunste van truien met schipperskragen. Maar de voorzitter, Madame Jeanne Sauve, heeft daar een stokje voor gestoken. Ze nam het zelfde standpunt in als mijn vader placht te doen aan de etenstafel: als je geen das draagt ga je d'r uit!

• De pers gaf luid en langdurig applaus aan de provinciale regering van Saskatchewan die hypotheek rente met wetgeving vastlegde op een lager dan landelijk niveau.

• Het grote nieuws kwam natuurlijk uit Polen. Het deed me denken aan de in de

geschiedenis beruchte Bartholomeus nacht toen in het donker tussen 23 en 24 Augustus van het jaar 1572 er in Parijs 10.000 Hugonoten vermoord werden. Het was aan de vooravond van de bruiloft van Hendrik van Navarre en wordt daarom ook wel de Bloedbruiloft genoemd. In de nacht tussen 12 en 13 December werd in Polen de democratie weer eens verkracht. Als je goed wil weten wat het kommunisme betekent kijk maar naar Polen. Daar zitten de leiders van de vakvereniging in de bak, en de mensen staan in de rij voor absoluut lege winkels. „Arbeiders aller landen verenigt u'' is de leuze, maar als ze het doen gaan ze de bajes in. Heeft er nog iemand klachten over Canada?

• In Duitsland zien ze het niet meer zitten want daar schreven de banken hun leningen aan Polen alvast af als een verliespost. Dat loop zo ongeveer in de vier biljoen dollars. 't Zal ook wel iets met de belastingaftrek te maken hebben. Het loopt tegen het nieuwe jaar moet u rekenen!

• De Israëlische regering nam nogal krasse maatregelen ten opzichte van het veroverde Golan Plateau. Dat gebied werd bij wet bij Israël ingelijfd, hetgeen nu net niet de vrede in dat krultvat van de wereld bevordert.

• En dit is dan het laatste persoverzicht voor 1981. Ik wens u allen een gezegend Nieuwjaar. Ik heb daar mijn eigen zegebede voor: mogen uw ogen geopend worden voor het feit dat God ons leven kroont met goedertierenheid en barmhartigheid.

Carl D. Tuyt

Dutch

in opspraak

Toch kwam er in 1980 in Nederland een miljoen binnen. De zusterorganisaties in West-Duitsland doen het zelfs nog veel beter. De „Christlicher Ostmission“ en het „Internationaler Hilfsfonds“ zamen in 1980 21 miljoen mark in. Dat zou nog meer zijn dan wat er in de Verenigde Staten zelf bijeen wordt gebracht.

Somalië

Het vertrouwen van de Duitse directeur Floreck in de

Amerikaanse leiding ging definitief verloren tijdens enkele bezoeken vorig jaar aan Somalië en Oeganda. Hij ontdekte, dat van de miljoenen die hij had ingezameld, maar een klein gedeelte werd gebruikt voor daadwerkelijke hulp.

Een actie voor kerstpakketten voor Ethiopische vluchtelingen kinderen b.v. bracht alleen al in de Bondsrepubliek meer dan drie miljoen mark op. Volgens Floreck is maar tien procent hiervan in Soma-

lie terechtgekomen. Ieder pakket zou minstens 50 mark waard zijn, maar het hoofdkantoor in Los Angeles besloot de waarde tot de helft te verminderen. Bovendien bleken de pakketten gevuld te zijn met kauwgom, speelgoedautootjes, poppen en dergelijke, tot groot vermaak van andere hulporganisaties in Somalië.

Overboekingen

Floreck ontdekte nog veel meer. Gelden, bestemd voor

bijbels in Oost-Europa, werden „tijdelijk overgeboekt“ naar Los Angeles voor activiteiten in Azië. Honderdduizenden van de Duitse organisatie bleken te zijn overgeheveld naar de noodlijdende afdelingen in Zuid-Afrika, Nieuw-Zeeland en Frankrijk voor „apparaatskosten“.

De maat was voor hem vol, toen op 14 november 1980 op een conferentie van Europese directeurs in Bad Nauheim vice-president Lange uit Los

Angeles het besluit van het Amerikaanse hoofdkwartier bekendmaakte om een „reservefonds“ te gaan kweken van 50 tot 100 miljoen dollar voor moeilijke tijden. Is dat verantwoord, reageerde Floreck, terwijl wij in onze appèls schrijven: „Geef snel, de mensen sterven als vliegen“.

Deze dingen zijn mogelijk door de ongezonde structuur van de organisatie en de geweldige machtsconcentratie

Vervolg op pagina 16

Arie & Katrien

Als...

door Arie Dof

Verleden zondag zaten we na de dienst koffie te drinken bij de Graafsma's. De Van Dam's waren ook genodigd. Hans Van Dam is het hoofd van onze christelijke lagere school, een functie die hij sinds onheuglijke tijden bekleedt. Men beweert, dat hij hier wil blijven als hoofd van de school totdat hij over een jaar of vijftien met pensioen gaat, een bewering die velen verheugt en enkelen bedroeft. Je kunt het nu eenmaal niet iedereen naar de zin maken.

Die Hans heeft altijd wat bijzonders. Tussen twee happen mompelde hij, dat het banket bij de koffie heerlijk was. Hij had nog nooit eerder zoiets verrukkelijks geproefd!

De gastvrouw, vermaard om haar bescheidenheid, haastte zich te zeggen, dat dit niet haar baksel was, maar een stuk van een kerstkrans uit de winkel van bakker Kroon. „Nu“, antwoordde Hans diepzinnig, „als in het paradijs de kerstkransen van Kroon verboden voedsel waren geweest, en Eva had Adam dit banket aangeboden, dan zou hij zeker gevallen zijn! Ik kan er tenminste niet van afbliven.“

Voordat we het wisten, was het gezelschap verdiept in een discussie over het leven in het paradijs en de zondeval. Volgens de heer des huizes leerde de Schrift heel duidelijk, dat de verboden waar een vrucht was geweest, een appel of een pruim. Het kon nooit banket zijn geweest.

Hans, die als man van wetenschap bekwaam is in het analyseren, wierp daartegen op, dat de verboden vrucht ook een amandel kon zijn geweest en dat de kerstkransen van Kroon vol amandelpers zaten. Derhalve...

Maar de belangrijkste bijdrage in de discussie werd geleverd door Katrien, die met haar scherpe theologische intuïtie de opmerking maakte: „Volgens mij is het tegen Schrift en Belijdenis om te veronderstellen, dat Adam gevallen zou zijn door het banket van Kroon. Want dat zou betekenen, dat Adam en Eva niet de eerste mensen waren, maar dat bakker Kroon er eerder was geweest.“ Zelfs de tamelijk vrijdenkende schoolmeester moest nu toegeven, dat hij ook niet in een pre-adamietische bakker Kroon kon geloven. Daarop verzwoeg hij gretig een tweede stuk van de kerstkrans.

Thuisgekomen dacht ik nog wat na over de banket-discussie. Dat woordje „als“ met wat er op volgde, had een

heel gesprek op gang gebracht, waar iedereen aan meedeed. Het schijnt dat mensen graag veronderstellingen maken, die nergens op uitlopen.

Ik moet eerlijk zeggen, dat ik daar niet sterk in ben. Misschien ben ik te praktisch aangelegd en te weinig filosofisch. In ieder geval hoort

gezondigd hadden, zou dan niemand zijn dood gegaan? ...en als alle mensen altijd bleven leven, zou de wereld dan niet te vol worden? ... en de families met al die over-, over-, overgrootouders niet veel te groot (luid gegriinnik!) ... of zouden er dan geen oude mensen zijn? ...en zouden we



men mij niet gauw zeggen: „Als we het nu eens anders hadden gedaan...“, „als ik nu eens niet met Katrien getrouwd was...“ Ik heb al zoveel te stellen met de werkelijkheid van dingen en situaties, dat ik niet veel tijd heb voor onwerkelijke veronderstellingen: „Als....“

Het is anders merkwaardig, hoeveel mensen, oud en jong, het gezelschapsspel „Als“ spelen. Misschien omdat zovelen graag eens even uit de harde werkelijkheid stappen? Ik hoorde een spreker eens zeggen: „Als we niet met oren geschapen waren, zouden we niet weten, hoe we onze brillen moeten dragen.“ En hij voegde er aan toe: „Als er geen electriciteit was, zouden we televisie moeten kijken bij het licht van kaars of olielamp.“

Een maand geleden moest ik als reserve-teacher een catechisatie-klas overnemen. Ik zag er vreselijk tegenop, want ik heb dat werk nog maar heel weinig gedaan in mijn leven en mijn kennis is beperkt. Ik hoopte op een goede discussie met de jongelui van zestien jaar. Nu, de discussie bleef niet uit. Het ging al weer over Adam en Eva en de gevolgen van hun zonde. Toen stak een onnozel kijkende knaap zijn vinger op en stelde de aarzelende, doch noodlottige vraag: „Als Adam en Eva nu eens niet gezondigd hadden...?“ De aanwezige Jeugd beet in die vraag als een tijger in een bieftuk. Ja, ja, iedereen had er wel aan toe te voegen: „Als ze nu eens niet

dan ook techniek hebben en fabrieken en auto's en vliegtuigen en televisie en videogames? En als er nooit zonde was geweest, zou je dan wel dokters hebben en verpleegsters en ziekenhuizen ... en politie ... en dominees? (Grote vrolijkheid!)

Ik probeerde boven het lawaai uit te komen en schreeuwde om stilte. De Jeugd der kerk ging echter onverdroten voort met de interessante discussie. Men bereikte zelfs verstrekkende conclusies: In een volmaakte, zondeloze wereld zou iedereen rijk zijn en zouden alle mensen hun eigen jetplane hebben of tenminste een helicopter....

Toen toevallig de meesten even stil waren, hoorde ik tegelijk adem moesten daan dat ik eindelijk aan iets te zeggen. En wat ik zei bleek een grote vergissing te zijn: Ik maakte een grapje en om dat grapje moesten ze allemaal vreselijk lachen en toen begon de pret weer. Ik wees er namelijk op, dat het nutteloze speculatie is, als we te vaak „Als“ zeggen. Dit illustreerde ik met het verhaaltje van de professor, die op college steeds in de rede werd gevallen door een ongelovige student. De professor had het over het wonder van Jona in de vis. De student: „Maar hoe kon Jona het toch uithouden met al die zuren en gassen in de maag van zo'n vis?“ De professor antwoordde geprikkeld: „Meneer, dat weet ik ook niet. Als ik later in de hemel kom, dan zal ik het Jona zeker vragen.“ Student: „Maar als Jona nu eens niet in de hemel

gekomen is?“ Professor: „In dat geval kun jij het hem later zelf vragen.“

Te laat leerde ik de les: Vertel een rumoerige klas nooit een grapje. Dat is olie in het vuur. Men kon niet meer tot bedaren komen! En ik was dankbaar, toen de les eindelijk afgelopen was. Voor catechiseer-meester hoeven ze me nooit meer te vragen!

Thuis gekomen vertelde ik Katrien mijn wederwaardigheden. Ik merkte op, dat alles wellicht goed gegaan zou zijn, als die ene onnozele vent niet begonnen was met zijn misselijke „Als.“ Mijn vrouw schudde haar hoofd in warm meegevoel. Peinzend merkte ze op: „Dat zou vroeger in Holland toch nooit voorkomen, dat een gewone man als jij catechisatie moest geven. Daar deden de dominees alle klassen zelf. Als we niet naar Canada waren gegaan...“ Op deze woorden rende ik de keuken uit, zette de televisie hard aan en hilde me in een mokkend zwijgen tot na het nieuws van elf uur.

De volgende dag was ik gelukkig weer zo ver hersteld, dat ik het woordje „Als“ weer in mijn woordenboek toeliet. Ik speelde het zelfs klaar, om de krant te lezen, die volstond met opmerkingen en toespraken van politici van de oppositie-partijen, die allemaal het „Als-spel“ enthousiast beoefenden: „Als de regering niet zoveel geld hiervoor had uitgegeven... Als de minister van financiën maar beter met dollars kon omgaan... Als de vrouwen maar eerder gelijke rechten hadden gehad....“

Toen ik de krant liet zakken en weer nadacht over alle nutteloosheid van die veronderstellingen en speculaties, zag ik ineens mijn oudste dochter voor me, zoals ze een jaar of vijftien geleden was, toen ze haar highschool diploma kreeg. Ze was toen aan het eind van een van de mooiste avonden van haar jonge leven zo blij, dat ze Katrien en mij om de hals vloog met de spontane woorden: „Heel, heel hartelijk bedankt, mom and dad!“

Verbaasd vroeg ik: „Bedankt waarvoor?“

Toen gaf ze het antwoord, dat ik nooit vergeet; een antwoord zo boordevol van vrouwelijke logica: „Omdat jullie mijn vader en moeder zijn. Als jullie er niet waren geweest, was ik er ook niet geweest, en ik ben zo blij, dat ik er ben!“ „Als...“: Het klonk als muziek!

Maar zo klinkt het meestal niet. Als alle mensen eens wat minder „Als“ zouden zeggen....

„Als!“, roept Katrien die over mijn schouder meeleest.

Dutch

Uit Nederland

□ Radio Nederland — In Nederland wordt tussen nu en het jaar tweeduizend een toename van de bevolking verwacht met ongeveer anderhalf miljoen zielen. Het totaal aantal inwoners zal dan tussen de 15 en 16 miljoen liggen. De bevolkingsgroei neemt iets meer toe dan een aantal jaren

geleden werd geraamd. Het Centraal Bureau voor de Statistiek schrijft dit toe aan de toenemende immigratie en het verder dalen van het sterftecijfer. Ook treden verschuivingen op in de leeftijdsopbouw. Het aantal mensen van 65 jaar en ouder zal sterk toenemen, terwijl de groep

jongeren tussen nul en negentien jaar juist zal verminderen in omvang.

□ Uit een enquête die gehouden werd tijdens de onlangs gehouden grote vredesdemonstratie in Amsterdam, blijkt dat een overgrote meerderheid van de deelnemers vindt dat Nederland uit de NATO moet als de modernisering en stationering van de NATO-kernwapens doorgaat. Een groot deel van de ondervraagden blijkt voor harde acties te zijn als Nederland 48 Kruis-raketten zou toelaten op z'n grondgebied. Verder bleek uit de ondervraging dat er zo'n honderd tot 150 duizend voor het eerst demonstreerden.

□ Philips onderzoekt de mogelijkheid om een kantoor

te vestigen in Moskou. Dit heeft een woordvoerder van het Philips concern in Eindhoven gezegd. Bij het onderzoek gaat Philips uit van de gedachte aan een verkoopkantoor van bescheiden omvang. Het concern doet op beperkte schaal zaken met de Sovjet Unie.

□ Bij het hoger wetenschappelijk onderwijs in Nederland zullen volgend jaar wellicht 9 honderd banen verloren gaan. Oorzaak hiervan is de bezuiniging van 100 miljoen gulden.

□ De huidige crisis in Polen, gaat gepaard met een toenemend gebrek aan levensmiddelen. Urenlang moet men voor winkels in de rij staan om eerste levensbehoeften te kunnen kopen. Als men eindelijk aan de beurt is, blijkt

meer dan eens dat de gewenste artikelen uitverkocht zijn.

Vanuit de Christenplicht tot naastenliefde heeft de Calvinistic World Association (CWA) in Nederland besloten een actie te organiseren om voedselpakketten naar hun broeders en zusters in Polen te zenden.

Afhankelijk van gewicht en inhoud bedragen de kosten van een voedselpakket ca. f 100, —. Het CWA doet op ieder een hartelijk beroep om deze actie mogelijk te maken, waardoor lotsverbondenheid met geloofsgenoten in Polen tot uiting komt.

Inmiddels hebben meer dan honderd trucs met voedselpakketten Holland verlaten in de hoop dat zij zullen worden toegelaten in Polen.

,Vervolgd Christendom'

Vervolg van pagina 15

In de persoon van de „president voor het leven”, Joe Bass.

Bestuur

Toen het hem niet lukte, enige verandering in de organisatie te brengen, probeerde Floeck de Christlicher Oostmission zelfstandig te maken. Maar ook dat mislukte, omdat de Westdultse organisatie juridisch alleen bleek te bestaan uit vier Amerikaanse bestuursleden. Daarop nam hij ontslag.

Florecks onthullingen hebben ertoe geleid, dat vijf van de zes leden van de raad van toezicht en advies in Duitsland zijn afgetreden.

Met goeddeels dezelfde argumenten heeft in juni de Zwitserse afdeling haar samenwerking met het hoofdkantoor in Los Angeles opgezegd. Ook de „Oost-Europazending” van de Nederlander Kees van Oist heeft de betrekkingen met Bass verbroken. Tegen de beide afvalligen heeft het Amerikaanse kantoor juridische stappen ondernomen.

Oost-Europazending

Het wedervaren van deze laatste organisatie is illustratief voor de wonderlijke verhoudingen in dit wereldje van hulpverleners. De Stichting Oost-Europazending werd in 1969 opgericht als een soort pendantje van Anne van der Bijls Kruistochten om bijbels te brengen naar Oost-Europa. Het werk groeide uit en men kwam geld tekort. Het aanbod van Bass om samen te werken, was dan ook verleidelijk.

De Oost-Europazending zag vanaf 1974 af van eigen geldwerving en liet zich door Vervolgd Christendom financieren. Omgekeerd kon Vervolgd Christendom, dat zelf geen zendingswerk in Oost-Europa had, daar nu werken via deze organisatie en tegelijk in de fondswerving spreken van „onze bijbelkoe-riërs.”

Betaling geschiedde, doordat alle kwitanties werden gestuurd naar het ECI-kantoor in München, waar de Amerikaan Dale Smith de scepter zwaait. Nu de Oost-Europazending de samenwerking verbroken heeft, eist de Amerikaanse organisatie op grond van die kwitanties het eigendomsrecht van al haar goederen op.

Floreck heeft inmiddels een nieuwe „Christliche Osthilfe”

en een „Deutscher Hilfsfonds” opgericht en beraadt zich met de andere uitgetreden groepen over een nieuw Europees samenwerkingsverband.

Als u drinkt, Rijd dan niet.



Ministry of the Attorney General

 **Ontario**

Roy McMurtry, Attorney General
William Davis, Premier

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Calvinist Contact

99 Niagara St., St. Catharines,
ON L2R 4L3, (416) 682-8311

THANKS

GERRYTS: We thank our children, grandchildren, relatives and friends, for the many best wishes, gifts, flowers and cards we received during our 40th Wedding Anniversary. We especially give thanks to God for all the blessings we received in those 40 years as a family.
John and Joanne Gerryts, Smithville, ON

VANDERHOEK: We praise and thank the creator of life for 50 years of unshakable married life. The Lord has been so good to us. We thank our children for organizing a beautiful celebration enjoyed by many. Relatives and friends accept our grateful gratitude for your helpful involvement expressed in many ways.
Mr. and Mrs. O. Vanderhoek, 3251 Beverly Crs., Abbotsford, BC V2S 4M4

VAN DYK: We would like to wish all our friends a blessed Christmas and God's guidance in the New Year. Also many thanks for the many cards, letters and especially the prayerful support we have received over the course of this year.
Marten and Elizabeth Van Dyk, R.R.#4, Bowmanville, ON L1C 3K5

BIRTHS

BENTUM: Joyfully and with gratitude to our God, we, Jake and Janet Bentum, announce the birth of our son, **RAYMOND JOHN**, born November 22, 1981, weighing 8 lbs. 8 1/2 oz. He is warmly welcomed by his brothers Mark and Jamie. Grandparents are Mr. and Mrs. Abel Bentum and Mr. and Mrs. Jim Klingenberg of Woodstock.
"Sons are a heritage from the Lord, children a reward from him" (Psalm 127: 3 [NIV]).
R.R.#8, Woodstock, ON N4S 7W3

BOOMSMA: Ted and Deanna (nee Elzinga), thank God for the safe and healthy arrival of their precious daughter, **JONITA JANE**. She arrived on November 19, 1981, weighing 6 lbs., 15 oz. Jonita is the first grandchild for Mr. and Mrs. John Elzinga of Dundas and the twentieth grandchild for Mr. and Mrs. Rommert Boomsma of Brantford. She is the seventh great-grandchild for Grandma and Grandpa De Beer, of Brampton and the ninth "great-grandchild" for Aunt Gertie, of Greenville.
R.R.#1, Waterdown, ON L0R 2H0

COLYN: We are thankful to our God for the beautiful, healthy son he has blessed us with, our first child. **WILLIAM JUSTIN** was born November 4, 1981 weighing 8 lbs. 4 oz. The first grandchild of both Mr. and Mrs. B. Bonvanle of Willowdale, ON and Mr. and Mrs. Wm. Colyn of Wellandport, ON. We thank God for Psalm 139.
Joe and Joanne Colyn, 24 Adam St., Cambridge, ON N3C 2K2

BIRTHS

DEJONG: Dirk and Ruth give praise and thanks to God for the birth of their beautiful daughter, **KARA LEE JANE**, 8 lbs. 14 oz. on Sunday, December 13, 1981 at the Henderson General Hospital, Hamilton. Kara is another grandchild for Peter and Claire Spoelstra and for Harry and Edith deJong.
380 Victoria Ave., Chatham, ON

GORTER: With joy and thanks to God, the giver of life, we, Cecil and Fran announce the safe arrival of our third precious gift from the Lord, **NICHOLAS FRANK**, born December 5, 1981. A brother for Rodney and Chad, 8th grandchild for Mr. and Mrs. B. Gorter and 7th grandchild for Mr. and Mrs. S. Vandermeulen.
R.R.#1, Troy, ON L0R 2B0

HOOGENDAM: Praise the Lord for his wondrous gift to us! In his love and mercy he has given us two bundles of joy: **HANNAH JOY**, 5 lbs., 1 oz., **JORDAN PIET**, 6 lbs. 10 oz. born November 14, 1981. Philip Thijs is the happy "big" brother. Proud grandparents, Mrs. J. Reitsma, Brampton, and Mr. and Mrs. Piet Hoogendam, St. Catharines. Our prayer is with Manoaah who prayed, "...teach us what we shall do unto the child(ren) that shall be born" (Judges 13:8).
Jasper and Jane Hoogendam (nee Reitsma), Site #6, Box #9, R.R.#8, Edmonton, AB T5L 4H8

PRINS: "For I know the plans I have for you, says the Lord... to give you a future and a hope" (Jeremiah 29:11).
We, George and Sylvia, joyfully announce that God has blessed our marriage with the birth of another life to love and nurture. **HEIDI JOY** was born on December 14, 1981, weighing 9 lbs. 11 1/2 oz. Heidi is eagerly awaited by Danielle and Gideon. She is the 8th grandchild for Mr. and Mrs. B. Hovius and the 12th grandchild for Mr. and Mrs. P. Prins.
#425 Sixteen Rd., R.R.#1, Ridgeville, ON L0S 1M0

SCHULER: With thanks to God, the giver of life, we, Hans and Alice Schuler, are pleased to announce the birth of our healthy twin girls, **ERIN MARIE**, weighing 6 lbs. 2 oz, and **EMILY JOY**, weighing 6 lbs. 10 oz., born on December 1, 1981. Two little sisters for Daniel Mark, 3rd and 4th grandchildren for Mr. and Mrs. William Harbers of Brinston, ON, 4th and 5th grandchildren for Mrs. G. Schuler of Renfrew, ON.
R.R.#1, Chesterville, ON K0C 1H0

VAN GEEST: With much joy and thanksgiving to God, the giver and creator of life, for making all things well once again, Neil and Mary-Jane welcome with love their third child, **KAREN ANN**. She was born on December 1, 1981, a little sister for Kevin and Ryan. She is a grandchild for Mr. and Mrs. J. Vanden Berg and Mr. and Mrs. A. Van Geest.
265 Kerman Ave., Grimsby, ON

MARRIAGES

FABER-FRANSEN: Mrs. Fenna Faber of Strathroy, and Mrs. G. Fransen of Astin, The Netherlands, are happy to announce the forthcoming marriage of their children, **JOHN** and **HENRIETTE**. The ceremony will take place, the Lord willing, on January 9, 1982, in the Mount Brydges Chr. Ref. Church at 4 p.m. Rev. Max Lise officiating.
Future address: P.O. Box #370, Mount Brydges, ON N0L 1W0

MARRIAGES

SUK-LEECH: Mr. and Mrs. Peter Suk of St. Catharines, ON, are pleased to announce the marriage of their daughter, **EVELYN LINDA** to **ANDREW STEPHEN**, son of Mrs. Bessie Leech of Mississauga, ON. The ceremony took place on Saturday, December 19, 1981 in the Covenant Chr. Ref. Church of St. Catharines, ON. Rev. Jacob Kuntz officiated.

Future address: 375 Scott St., Apt. #219, St. Catharines, ON L2M 3W3

ANNIVERSARIES

Onstwedde Dundas
1937 1982

January 4
"Rejoicing in hope; patient in tribulation, continuing instant in prayer" (Romans 12:12).
With praise to the Lord for his faithfulness, we announce the 45th Wedding Anniversary of our parents and grandparents,

JURJEN and JURRIENA HARTMAN
(nee Dijkhuis)

With love to both of you, Mom and Dad, Grandma and Grandpa, from all of us:

Eilt & Hetty Hartman (nee Flokstra); Wayne, Veronica — Dundas
Berend Hartman; Michael, Cindy, Carolyn — Dundas

Andy & Diane Regnerus; Allan, Brenda, Colin, Denise, Emily — Dundas

Ralph & Tina Rodermond; Sherry, Marcia, John, Stephen — Waterdown

Joe & Ann VanTuyt; Joanne, Monica, James — Wellandport

Bert & Wilma Hartman (Visser); Shawn — Dundas

Blake Hartman & fiancée Sandra Buckley — at home

There will be open house between 2:00 - 4:00 at their home and between 8:00 - 11:00 at the Dundas Chr. Ref. Church, Hwy. #5, Dundas, ON.

Home address: 302 York Road, Dundas ON

1956 1981
December 28

With joy and thankfulness to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents,

ALBERT and FRED A SNIPPE
(nee Baker)

We pray that God may continue to bless them and keep them for many more happy years together.

Congratulations and much love from your children:

John & Kathy — Guelph, ON
Sylvia & John (engaged) — Lethbridge, AB

Diana & Jamie — Milton, ON

Rob — at home

Deb — at home

Open house to be held on Saturday, January 2, 1982, from 2 - 4:30 p.m. at home.

Home address: R.R.#1, Limehouse, ON L0P 1H0

Delft Barrie
1942 1982

JOHN and CLASSINA VANNOORTWYK
(nee Van Dorp)

With joy and thanksgiving to God, we wish to congratulate our parents and grandparents on the occasion of their 40th Wedding Anniversary. We wish them the Lord's blessings on this day and we pray that he will continue to bless them and keep them in his care in the years ahead. With love from the children and grandchildren:

Tina & Jim Janssen; Mikel, Ingrid, Yvonne, John, Karen

Brian & Cathy (nee Dekker) Vannoortwyk; Stephen, Mikel, Kevin

Dirk & Lies (nee VanKalker) Vannoortwyk; Jason, Troy

Open house is on Saturday, January 9, 1982, from 2:30 - 4:30 p.m. at the Holly Community Hall, Harvey Road, Holly, ON

Home address: 346 Essa Rd., Barrie, ON L4M 3E5

ANNIVERSARIES

On January 9, 1982, D.V., it will be 50 years ago that our dear parents and grandparents,

KLAAS and ANNE TIGCHELAAR

were united in marriage. He, who has been their guide in the past, is their comfort today and their hope for the future. For this we shall be eternally grateful.

Their children and grandchildren: Jack & Margaret Tigchelaar; Ken & Alice, Len, Arlene, Jim — Dundas

Bill & Flora Denbok; William & Fran, Clarence & Marlene, Anne, Helena & John, Gerald, Kathy, — London

Grace Tigchelaar; Ken, Paul, Ted, Tracey, Brian — Waterdown

George & Greta Vandermeulen; Herman, Anne, Karl, Benjamin, David, Frances — Troy

David Tigchelaar — Hamilton

Jenny Tigchelaar; Kevin, Jana, Kim, Michael, Trevor — St. Catharines

Allen & Joanne Heiburt; Jeffrey, Karen, Scott, Bradley, Jason — Waterdown

An open house will be held in their honour on January 9, 1982, D.V., from 7:00 - 9:00 p.m. in the

gymnasium of the Calvin Chr. School, Ofield Rd. N., Dundas, ON.

Best Wishes only, please.

Home address: R.R.#1, Waterdown, ON L0R 2H0

OBITUARIES

Heden werd uit onze familiekring weggenomen onze geliefde zuster en schoonzuster,

HENDRIKJE NIJMEIER
(geb. Drost)

sedert 8 juli, 1966 weduwe van Nico Nijmeier op de leeftijd van 67 jaar.

Jane Drost — Drayton, ON

Roelof & Christina — Drost, Holland

Thijs & Ann Rumph — Alma, ON
Jan & Pieterdina Drost — Holland

Herman & Lummy Drost — Holland

Jentinus & Aaltje de Weerd — Alma, ON

Koop & Ann Drost — Listowel, ON

Jan & Alice Smit — Wainfleet, ON

Willem & Pieterdina Drost — Holland

De begrafenis heeft plaats gehad op 5 December van uit de Gereformeerde kerk te Berghuizen Ruinerwold, Holland.

"All the paths of the Lord are steadfast love and faithfulness, for those who keep his covenant and his testimonies" (Psalm 25:10).

Suddenly, after a short illness, on December 9, 1981, the Lord has called home, his child, our dearly beloved husband, father, grandfather, and great-grandfather,

BERTUS PEGELS

in his 81st year.

He is survived by his wife, Adriana Maria Pegels (nee Den Otter), his children, grandchildren and great-grandchild:

Leo — Toronto, ON

Carl & Pat; Janice, Kevin — Buffalo, NY

Andy & Jenny; Bert, Ron — Welland, ON

Diane & Ted Postma; Michael — Fenwick, ON

Audrey & Harry Hlemstra; Rob, Dan, Laurie, Susan — Agincourt, ON

Funeral was held on December 11, 1981, from Grace Chr. Ref. Church, Scarborough. Rev. Jack Vos officiated. Interment Pinehill's Cemetery, Toronto.

Home address: 19 Hayward Cr., Agincourt, ON M1S 2T7

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happy or sad
with our C.C.
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HELP WANTED

Journey man auto body mechanic is needed for immediate employment in a clean, modern, well-equipped shop. A great opportunity for someone who is looking for a change and takes pride in doing quality work. Our area offers beautiful mountain scenery, excellent hunting and fishing as well as a friendly Chr. Ref. Church and elementary Chr. education. Call: Norm Mantel collect at: (604) 635-3929, Norm's Auto Refinishing Ltd., R.R.#3, Terrace, BC V8G 4R6

C.S.I. District II (Manitoba, Saskatchewan, and Alberta) has decided in principle to hire a full-time curriculum co-ordinator commencing September, 1982. Please send resume or request for job description before February 1, 1982 to:

Ary De Moor

10705 - 139 St.

Edmonton, AB

T5M 1P6

[403] 455-8904

Gevraagd: Nette huishoudster, absoluut Chr. beginnende, bij alleen wonende man van 64 jaar, met gedeeltelijk achterlijk, aangenomen dochter. Ongehuwde moeder geen bezwaar. Brieven onder Box #4662, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

REAL ESTATE

Who would like to trade some Canadian property or farm for our farm; 6 1/2 ha.; good soil; close to nice village in The Netherlands. Letters to Box #4661, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

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PETER DAMSMA,
R.R.#5, Clinton, ON
Phone: 519-482-9849

TEACHERS

Woodbridge:

Toronto District Chr. High School is in need of a **French teacher for Grades 9 - 13;** duties to commence April 5, 1982 and will last at least until the completion of the school year. Send applications and qualifications to:

William Barneveld
Principal

c/o Toronto District Chr. High School

7900 Kipling Ave.

Woodbridge, ON

L4L 1Z5

Bowmanville:

Knox Christian School Society invites applications for an opening in the **senior grades,** commencing January 4, 1982. For information and applications contact:

Mrs. J. Vander Kool,

R.R.#6, 46 Marten Rd.,

Bowmanville, ON L1C 3K7

Tel.: [416] 623-4320

PERSONAL

Writers who correspond by means of letters under box numbers are requested to provide proper character references and by expecting them in all letters they receive.

This winter, curl up in your easy chair with a copy of C.C.

Classified Advertising

COTTAGES

Blue Water Acres

LAKE OF BAYS MUSKOKA

Christian
Resort

A cross-country skiing paradise. Downhill skiing minutes away at Hidden Valley. Skating on the lake. Snowmobiling, snowshoeing, relaxing. Woodburning fireplaces. Many fine restaurants nearby. A luxury housekeeping cottage resort, fully heated, all modern conveniences. Discover us for a few days or a week.

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The Van Gelders
BLUE WATER ACRES,
Box 34, R.R.#4, Huntsville,
Ontario P0A 1K0
Telephone: (705) 635-2880
or Toronto (416) 223-4012.

FOR RENT

Wanted: Third girl to share furnished 3-bedroom house in central Toronto; Broadway and Danforth. \$200 per month plus share of utilities. Call Anna or Audrey at: 429-3414. After 5 p.m. call: 466-7172. Immediate occupancy.

FOR SALE

HET KAN NOG NET

Ja, u kunt nog voor de feestdagen zo'n pracht

Hollands Smyrna Tafelkleed op Uw tafel hebben. Is dat even gezellig! U belt naar

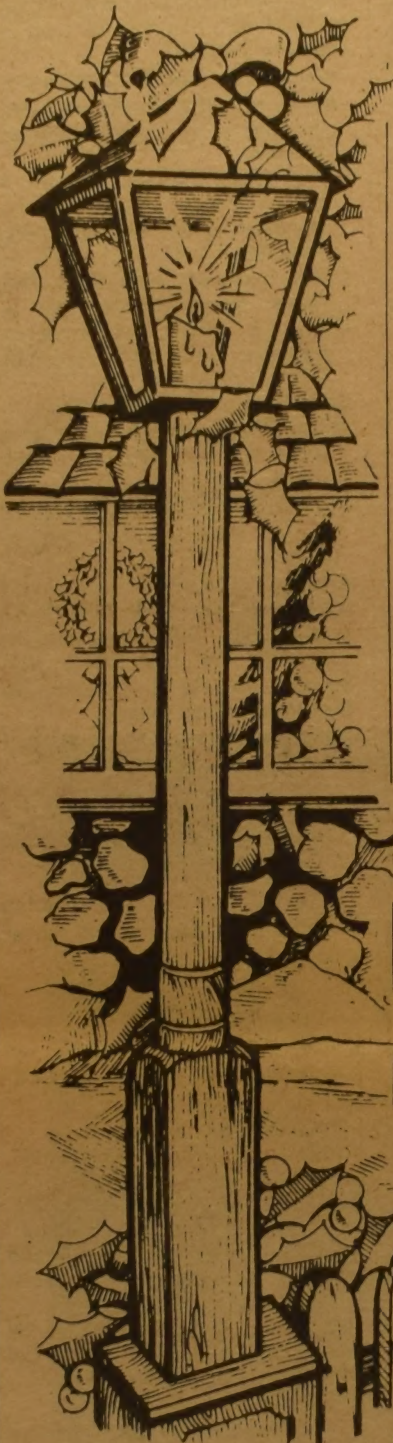
R. Vis

R.R.#1, Wellandport L0R 2Y0

Telefoon: 899-1548

en het is zo voorelkaar. S.V.P. wel de maat van Uw tafel opgeven.

Season's Greetings



EVERS: We would like to wish our family and friends a blessed Christmas and a happy New Year.

Bernard and Ann Evers and family, R.R.#1, Wellandport, ON L0R 2J0

GROOT: Wij wensen kinderen, kleinkinderen, familie, vrienden en kennissen, een door God gezegend en gezond Nieuwjaar. Norman en Nel Groot, 35 Tofield Cr., Rexdale, ON

HOUTMAN: We wish our relatives, friends, and many acquaintances across Canada a very blessed Christmas and a happy New Year. A special thank you for all the hospitality experienced on behalf of CSS. Harry, Tine and children, 56 Harriet St., Toronto, ON

KUIPER: To my family, friends, and members of the Ottawa Calvin CRC, I would like to extend my best wishes for a blessed Christmas and God's nearness for the New Year. Psalm 23. Mrs. J.C. Kuiper, 75 Rossland Ave., Nepean, ON K2G 2K7

LOOYEN: We wish all our relatives and friends a blessed Christmas and a happy New Year.

Mr. and Mrs. L. Looyen, 2 White St., Bldg. A., #107, St. Catharines, ON L2N 1Z2

MULDER: Aan al onze kinderen en kleinkinderen, familie, vrienden en bekenden prettige Kerstdagen en God's onmisbare zegen voor het jaar 1982 toegewenst.

Mr. and Mrs. A. Mulder, 608 Stone Church Rd., Hamilton, ON L8W 1A6

NIEBOER: Mrs. Anne Nieboer wishes all her family, relatives and friends a blessed Christmas and also a happy and prosperous 1982.

1024 Church Street, Fenwick, ON L0S 1C0

OOSTERHOF: We would like to wish all our friends and relatives a very meaningful Christmas and a happy and blessed New Year.

Henry and Tinie and family, R.R.#2, St. Ann's, ON L0R 1Y0

STOLK: To family and friends we hereby extend our best wishes for the Christmas Season and for the coming New Year. Mr. and Mrs. A. Stolk, P.O. Box #327, Hastings, ON K0L 1Y0

'IMANNETJE: We like to wish family and friends a blessed Christmas and a happy New Year.

Jake and Corrie 'tMannetje, 27 Hwy. #53 E., Ancaster, ON

VANDEN BERG: We wish all our family and friends a blessed Christmas and God's nearness in the New Year.

Mr. and Mrs. Jake Vanden Berg, R.R.#1, Caistor Centre, ON L0R 1E0

VAN HARK: Bill and Audrey wish our family and friends a blessed Christmas and God's guidance throughout 1982. Caistor Centre, ON

WYNANDS: We wish all our friends, family and neighbours a blessed Christmas and God's guidance for 1982.

Mike, Ann, Henry and Rich Wynands, 575 Denan St., Strathroy, ON N7G 3C6

1981 Religion in review

Continued from page 13

Ali Agca was convicted of the shooting...the daughter of Rep. Leo J. Ryan, killed at Jonestown, was following a cult leader in India...former Peoples Temple cultist Larry Layton was freed after a mistrial in a case revolving around Ryan's death...James Earl Ray, serving 99 years for the slaying of Martin Luther King, had reportedly become a Christian...Mark David Chapman pleaded guilty "on God's command" to shooting former Beatle John Lennon, and Chapman's minister called him "a very compassionate individual" and helped raise funds for his defense...

Hunger strikers, churchmen, government officials, British soldiers and innocent bystanders died in Northern Ireland's unholy war...Philip Berrigan and seven others in the Plowshares 8 were found guilty of breaking into a General Electric plant and pouring blood on nuclear weapons components and documents...church members were among the black children slain in Atlanta...an Episcopal biblical scholar confided that Jesus really died for "treason against Rome"...

Anti-abortionist Dr. C Everett Koop, favoured son of the Rights, became Surgeon General after a long struggle...Eldridge Cleaver was quoted as saying he wanted to become a Mormon, but that was last week...a flap over funds in Chicago involving Cardinal John Cody and an elderly widow had the Catholic church in turmoil...defrocked Seventh Day Adventist pastor Walter Rea accused Adventist pioneer Ellen G. White of plagiarism, literary piracy and copy-right infringement, but church officials assured the flock that the good woman was clean...

The PTL rollercoaster sped on with Oral Roberts, Lester Summral, Jimmy Swaggert, Kenneth Hagin, Jr. and other charismatic clergymen bailing out Jim "Buddy, can you spare a dime?" Bakker, who said the gifts came in the wake of "terribly threatening reality"... Roberts dedicated his City of Faith Hospital...In California, Rev. John MacArthur Jr., beat an unprecedented "clergy malpractice" rap following the suicide of a young man his church had been counselling...William Wilson was appointed envoy to the Vatican...World Home Bible League founder William Chapman was killed in an accident...Bishop James Edward Walsh, the last Christian missionary to serve in China, died at age 90...

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Greetings of the SEASON

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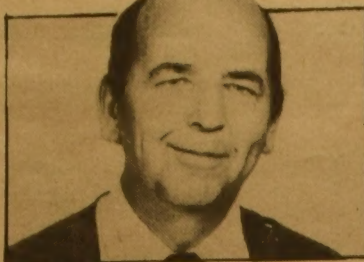
Events

Salem hires development director

Herman de Jong of St. Catharines, Ontario has been hired by Salem Christian Mental Health Association of Ontario as development director. Mr. de Jong began his work on October 1 and since then has travelled throughout the province to promote the services of Salem. His van has been dubbed the "Salemobile."

Salem counsellors receive witness on almost a daily basis of the value of Salem's work,

helping people whose personal lives are troubled, preventing



Herman de Jong

ing mental health problems from arising, helping people

who are doing well with their lives and who want to do better yet.

Salem says that its work in the various clinics has not become that well-known. Mr. de Jong's task will be to create public awareness, to boost interest and also to boost membership.

Mr. de Jong has already done much of that by organizing a Salem skate-athon among young people's societies.

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LET'S PLAY CHESS
Editor: Pete Layer

THE OCTOBER LADDER

Contestants	Points:	#888	#890	#891	Sub- Total	Prev. Total	Total
F. Vander Woude (II)	3	3	2	8	78	83	
R. Buist (I)	3	3	2	5	73	78	
K. Amsinga (VI)	3	3	2	8	53	61	
J. Wilms (V)	0	3	2	5	43	53	
H. Brouwer (III)	0	3	2	5	38	43	
M. Melissen (VII)	3	3	2	8	30	38	

COMMENTS

The second series of problems was solved perfectly by all ladderites. Congratulations! The first set featured a faulty two-mover and a game position. A combination which caused quite a few headaches. Since no one who prefers game positions sent in solutions this month, the game position will not be shown in January. So, game enthusiasts, show your preference by sending in solutions to the November and December positions!

At this time, I would like to wish all *Calvinist Contact* readers a very blessed 1982 and happy solving in 1982.

OCTOBER SOLUTIONS

#888 (Game Position) 1. N-K6 ch., K-B2; 2. R-B8 ch., K-K2; P-Q6 ch., etc. If 1. Q-R7, RxP ch.; 2. K-R1, RxP ch.; 3. KxR, Q-B7 ch.; 4. K-R3, Q-N7; 5. KxN, Q-N6 ch.; 6. K-R5, P-N3; 7. K-R6, Q-R5; mate.

#890 (Palatz) Key: 1. P-N4, B anywhere on N8-R2 diagonal except K5. 2. N-B3 and 3. R-Q1 or K2 mate. 1. —, B-K5 or B1 to N5 diagonal; 2. N-K3 and 3. N-B2 or N2 mate.

#891 (Kramer) Key: 1. R-B8, KxP; 2. Q-B7 mate.

CALENDAR of EVENTS

Ontario

Dec. 26 Boxing Day annual, all-day Hockey tournament at Woodstock, Perry St. arena; 7 a.m. to 7 p.m.

Dec. 27 Organ concert - Christian Teeuwse. First Presbyterian Church - New Glasgow, NS at 8:15 p.m.

Dec. 29 Organ concert - Christian Teeuwse. King's County Christian School Benefit Concert at Acadia University - Wolfville, NS at 8:00 p.m.

Dec. 28-30 Annual meeting of the Evangelical Theological Society in North America, at Ontario Bible College and Theological Seminary, Toronto. Theme for the conference is "Relationships Between the Testaments."

Feb. 26-27 Annual meeting of the Evangelical Theological Society of Canada, Canadian Theological College, Regina. After the highly successful meeting last spring in Toronto on the theme "Church Renewal in Canada Today."

NEXT ISSUE

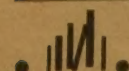
Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Dec. 25	Mon. Dec. 21	Fri. Dec. 18-10 a.m.	Wed. Dec. 16-noon
Fri. Jan. 1 ★ NO ISSUE ★	Wed. Jan. 6	Thurs. Dec. 24-10 a.m.	Wed. Dec. 23-noon

Books

Church history

Detailed analysis of the Canons of Dordt

The Voice of Our Fathers, An Exposition of the Canons of Dordrecht by Homer Hoeksema; Reformed Free Publishing Association, Grand Rapids, MI. Reviewed by Henry Van Andel, Burnaby, BC

 This book of more than 850 pages is a commentary on the Canons of Dordt. It is written by the Rev. Homer C. Hoeksema, Professor at the Theological School of the Protestant Reformed Churches in the chair of dogmatics, and son of the late Rev. Herman Hoeksema, the founder of the Protestant Reformed Churches.

To write such an elaborate exposition on the Five Articles Against The Remonstrants is a valuable enterprise in itself. Although there are other expositions of the Canons of Dordt, there is - as far as we know - no one dealing with their contents in such a detailed and extensive way. What makes the book immediately interesting is that the first 100 pages are devoted to the historical situation which prompted the calling together of the National Synod of Dordrecht in order to deal with the teachings of Arminius and his adherents. In this first section Hoeksema mentions not only several interesting historical details, but he also gives a translation of the lengthy "Foreword" which was prefixed to the published Acts of the Synod of Dordt. This Foreword, which was presumably written by one of the synodical clerks, also contains noteworthy historical notes.

The exposition of the five articles themselves is written in a fluent style. There are no complicated sentences. Hoeksema's way

of writing makes it easy to follow his line of thought. Yet, for people without theological training his book is not one which is to be read or studied at one stretch. It can better be used as a reference book by church members who discuss the Canons of Dordt in adult catechism classes or study groups.

However, in that case people must be well aware that the author of this book clearly represents the specific views of the Protestant Reformed Church, or to say it more precisely, the views

which his father, the late Rev. Herman Hoeksema, put forth in the twenties and which caused the conflict between him and the Christian Reformed Church.

In this connection it is interesting to read what Homer writes on the famous article 15 of the first chapter of the Canons and to compare his interpretation with that of the report which the Synod of the Christian Reformed Church adopted last year as an answer to the gravamen of Dr. Harry Boer.

Hoeksema emphatically underscores that the Canons in the

above mentioned article speaks of God's "decree of reprobation" in such a way that it was God's pleasure to damn the non-elect and to punish them forever. As a result of this emphasized point he denies the so-called "well-meant gospel offer."

The synodical report, however, states that it is not the intention of art. 15 to speak of a separate independent decree of reprobation, but rather that there is only one decree including both: election and reprobation, and that a so-called decree of reprobation is

a facet of the decree of election (Acts of Synod 1980, page 517). In this report the thought of the well-meant gospel offer is maintained.

This difference becomes still more clear by the following: When Hoeksema asks what the relation is between election and reprobation, whether they are on a par in the counsel of God or whether reprobation is subordinate to election, he states on the one hand that reprobation is subordinate to election. In some respect (bold mine, HVA); in other words, by contrast in order to enhance the grace character of election, but on the other hand he maintains that they are very much coordinate, because both proceed out of God's eternal good pleasure.

The synodical report, however, points out very strongly that in the Canons reprobation is mentioned as being entirely subordinate to election. It is not the purpose of the Canons - so it is argued - to explain what reprobation is but what election is. God did not reject all who reject him, but chose some of them and others not. In that way the report explains the word reprobation as "limited election."

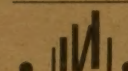
I mentioned these differences in order to make clear the viewpoint of the author of this book. As a minister in the Christian Reformed Church it will be superfluous to tell which side I take.

This does not take away that I have deep respect for the thorough, scholarly study which Hoeksema made of the Canons of Dordt and the way he presents his views in this volume. As far as that is concerned it is an interesting book.

Eschatology

More about the end

And Then Comes the End by David Ewert; Herald Press, Kitchener, ON, 1980; pb., 197 pp., \$8.05. Reviewed by John Kersies, Sarnia, ON

 Russian - born David Ewert who teaches New Testament at the Mennonite Brethren Biblical Seminary in Fresno, California has written yet another book on eschatology. **And Then Comes the End** touches on a number of vital eschatological topics such as the last days, signs of the times, death, the anti-Christ, the millenium, the judgment, and the blessed hope. The style of writing may be classified as semi-technical: It is written with the layman in view, but some theological training makes this book easier to understand.

On the whole the book is non-polemical in nature. Ewert does not take issue with all kinds

of other positions with which he happens to disagree. And he is careful not to cut anyone down just because he does not share his position. With respect to the question of the millenium (about the thousand years reign of Revelation 20) Ewert adopts the so-called classical pre-millennial approach. He makes it very clear, however, that he completely disagrees with the so-called dispensationalists of the Scofield variety. He writes about them:

"It is exactly this kind of speculation that discredits prophecy. Many sincere Christians turn away in disgust and leave the subject to cranks. If we are to believe that Christ's coming is very near because of the establishment of the state of Israel in 1948, then what did the imminence of the Parousia (Christ's second coming) mean to the Christians through the centuries when there was no such state?"

My personal comment is: Right on, Dr. Ewert.

Ewert also offers some very interesting insight into the concept of Christians as pilgrims and the meaning of their task here on earth. The understanding of our Christian life as a pilgrimage comes, of course, from Ewert's Anabaptistic tradition, but one from which we Reformed people can learn something.

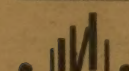
What I missed in the book, however, was the biblical emphasis on the new heavens and the new earth, something you can find so beautifully in Dr. A. Hoeksema's book on eschatology, **The Bible and the Future**.

The questions which appear at the end of each chapter makes the book a ready guide for Bible discussion groups. Although I do not agree with everything Ewert writes here, his insights are valuable, and we can certainly learn from them.

Technology

Man and his modern machines: Who is in control?

The Mighty Micro: The Impact of the Micro-Chip Revolution by Christopher Evans; Hodder and Stoughton (Coronet Books), Great Britain, 1980; General Publishing, Markham, ON; 255 pp., \$2.95. Reviewed by Harry Antonides, Toronto, ON

 Christopher Evans who died of cancer in 1979, left a book that helps us to understand and anticipate the amazing sweep of the computer revolution.

The Mighty Micro provides a fascinating overview of the development of calculating machines and computers. The invention of the transistor and of the integrated circuit on a tiny silicon chip paved the way for the modern computer with its im-

mense speed and versatility. Virtually every area of our lives will be affected, if not drastically altered, by the widespread application of microelectronics to nearly every human task, from writing letters to visiting a doctor.

Some of the changes will undoubtedly be beneficial; for example, handicapped people can be greatly helped by means of the microcomputer. But especially Christians should be alert to the pitfalls. As this book makes abundantly clear, the information revolution now under way is largely directed by a view of life totally devoid of the wisdom of the scriptures. Nothing less than man's true dignity and spiritual freedom is at stake here.

Evans thinks that "artificial intelligence" is possible and may

lead to machines that are superior in intelligence to man. He even predicts that such "ultra-intelligent machines" may some day be seen as deities. This raises of course the prospect that these machines will set out to harm man. Evans discusses how we might protect ourselves against that possibility.

Should we dismiss this book simply as the product of a radically secularized world view or too much science fiction? That would be a serious mistake. Instead, **The Mighty Micro** should be read by Christians who want to understand the contemporary world and their place in it.

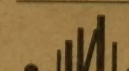
The Mighty Micro discusses

the frontier of modern life where the battle of the spirits is raging in full force. The need for a carefully thought out and biblically attuned articulation of the human condition was never more urgent than in the discussion about the information revolution that is swiftly overtaking us.

Emotions

So that we will not harbour resentment forever

Understanding Anger in the Church by Daniel G. Bagby; Broadman Press, Nashville, TN, 1979; G.R. Welch, Burlington, ON; cloth, 150 pp. Reviewed by Rudy W. Ouwehand, Cobourg, ON

 Daniel G. Bagby is a pastor with over ten years in-the-trenches experience in the local church. On this basis and some additional work done for his doctoral degree he produced this excellent book on the topic of anger in the church.

Bagby helps us recognize the many forms that anger can take: reactions of depression, displays of temper, expression of great fear, the manipulation of others, and other forms all of which can be very destructive in the Christian community. Every church

has those members who have withdrawn from active participation in the local body because of unresolved anger and resentment towards the group or some member in it. Many times the actual events may be far in the past, forgotten or buried, while the resentment lingers on and the whole body continues to hurt from the wounds this caused.

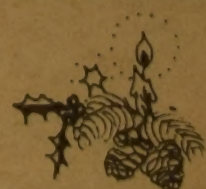
Anger requires patient, loving ministry by the pastor and others in the congregation to work with those who express such anger in the church community. **Understanding Anger** is very pastoral in its approach to such members. All office bearers will find it helpful and informative.

Of course not all cases encountered in pastoral work fit neatly into one or more of Bagby's categories. However, we may also be surprised to find that several

cases have a much clearer light placed upon them by this approach. This book deals with very real-life situations and is of practical use for all church leaders.

On the whole the book is very well written and easy to read, though the final edition might have been more carefully proof-read. It is a book that I will want to keep handy on my shelf for reference.

Season's Greetings



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